

THE CRITICAL REVIEW.

For the Month of *September*, 1761.

ARTICLE I.

The Modern Part of an Universal History, from the Earliest Account of Time. Compiled from Original Writers. By the Authors of the Ancient Part. Vol. XXXII. 8vo. Pr. 5s. Millar.

FROM the minute and regular account which we have hitherto given of the several volumes of the Universal Modern History, it may be inferred, that we consider this undertaking as an extremely valuable acquisition to literature, notwithstanding a few blemishes of omission, or inattention, which cannot fail of introducing themselves into a work of so great extent and difficulty. The continuance of the publication we regard as a proof, that the authors meet with the encouragement which their learned researches certainly deserve; and that howsoever the general taste may be directed to frivolous objects, there still remains a national esteem of merit, and a sufficient patronage for works of real erudition. When we reflect upon the variety of nations traced from their origin in the preceding volumes, the infinity of materials which it was necessary to peruse, and the great number of languages with which the authors must have been acquainted, instead of cavilling at their labours as voluminous and imperfect, we are astonished to find them so concise and complete, so replete with true critical knowledge, and at the same time so sprightly and entertaining in the narrative.

In the first volumes published of the Modern Part of the Universal History, the materials were wholly deduced from Arabic manuscripts; and as the history of the eastern nations was involved in deep obscurity, the authors could not well avoid critical discussions and a variety of learned dissertations, which must appear jejune and uninteresting to all besides the scholar. They next proceeded to the commercial interests of the several mari-

time European powers, and the rise and progress of the English, Dutch, French, and other companies of merchants, trading upon joint stocks to the East Indies. This too was a subject of a limited nature; and though fraught with instruction, and treated with great ability, it was by no means calculated to impress a favourable opinion of the work on the minds of the multitude, because it swelled the bulk of the performance, without affording pleasure, except to the few who read for instruction.

When our authors came to describe the great variety of nations surrounding the coasts of Africa, they had to surmount still greater difficulties, and to render interesting the history of savages, destitute of learning, religion, and all the arts of civil policy; yet, to a philosopher, who delights in viewing human nature in its primitive simplicity, this will not appear the least curious part of the undertaking. With respect to Italy, we think the authors have been unjustly censured, for omitting the lesser states, the histories of which have been promised in the original plan. If we are rightly informed, the present interruption of the intercourse between the several nations of Europe, rendered it impossible to procure all the necessary materials; and it was certainly better to refer the petty states of Italy to a supplemental volume, than to pass upon the public what must appear maimed and defective, merely on account of a scrupulous regard to their proposals. It is immaterial to the reader, whether he finds the histories of Pisa, Florence, Lucca, Milan, and Modena, in the first volume or the last, provided they are executed with fidelity, spirit, and ability; especially as a copious index will rectify any deviations from the plan, and fully direct his inquiries. This much we thought necessary, in justification of the encomiums we have bestowed on the Universal History, and in answer to the censures of certain poultry critics, equally insensible to the acknowledged merit, and ignorant of the avowed defects of this stupendous undertaking, which will be read and admired, when their superficial *Review* of the literary merit of the present age, will be sunk in eternal oblivion, and weighed out by the pound to cheesemongers and pastry-cooks.

We enter now with pleasure on the review of the volume here presented to the public, containing the history of the Danes, from the first establishment of their monarchy to the present times; a nation yielding to no other European people in point of antiquity. The kingdom of Denmark was once the most flourishing, powerful, and opulent state in the northern hemisphere; nor was it less celebrated on account of the excellency of its laws, the heroic qualities of its monarchs, and the

the valour of its inhabitants in general, of which Great Britain, Ireland, France, Spain, Portugal, Italy, Germany, Russia, Sweden, and even Palestine, have had repeated feeling experience. The vast opulence and strength of Denmark, appears from the curious account of the revenue and standing forces of that kingdom, in the reign of Valdemar II. in the year 1221, which our authors have extracted from Pontanus, who transcribed it from Witfeld, a contemporary writer, who copied it literally from a parchment-register, kept by Nicholas Bilde, steward to Valdemar. According to this register, the annual revenue of the crown amounted to the incredible sum of twenty-three millions seven hundred and thirty thousand pounds; whence our authors suspect that they have either over-rated the value of the mark, which is the coin specified in the account, or that Witfeld greatly exaggerates the opulence of his country. With this revenue were maintained, for constant service, fourteen hundred great and small vessels for the king's use, each of which, at a medium, carried one hundred and twenty-one soldiers and mariners, making the whole standing forces of the kingdom, besides guards and garrisons, amount to an hundred and fifty-nine thousand fighting men; and yet was this at a time, when Denmark was greatly fallen from her former splendor, and when Sweden, England, and Norway, had thrown off the yoke of subjection.

Besides these circumstances there are others, which ought to render the history of Denmark extremely interesting to the British reader. It reflects considerable light on the annals of this country; and we find that our authors have detected the English writers in mistakes, respecting the Danish monarchs who reigned in England. Add to this, that the history of Denmark affords better materials for a dramatic writer, than the annals perhaps of any other country, especially as he will find the most romantic scenes painted with the utmost powers of colouring and expression by Saxo Grammaticus, a truly eloquent and classical writer of the twelfth century, of whom our authors speak in the following terms:

‘No writer has so strongly characterized the antient manners of this people, as Saxo, who has carefully preserved all their traditions, fables, and the very genius of the times, in his beautiful translations of the songs and narratives of the Danish bards (the only historians of the earlier ages) and the martial achievements of those glorious barbarians, who were the conquerors of a great part of Europe.’

After exhibiting a general view of the geography, civil policy, and present state of Denmark, our authors proceed to the history

history of that kingdom, beginning with the reign of Dan, the founder of the Danish monarchy, who is said, by the chronologists and antiquaries of that country, to have flourished one thousand and thirty-eight years before Christ. They very justly remark, that the period allotted by Grammaticus, and the oldest Danish historians, for each king, is as much too long as that assigned by Gasslar, and some other antiquaries, is too short. According to the former, every monarch must have reigned longer than the usual life of a man ; and by the accounts of the latter, the kings must either have been advanced in years at their accession, or have died young ; but this is a difficulty which occurs in the earlier periods of almost all nations, which it is next to impossible to remove at this distance of time, except by conjecture.

The sketch of the first kings of Denmark is short, but exceedingly amusing, as it is fraught with stories that strongly paint the manners of the age, and that wild enthusiasm of barbarous courage, which, in particular, runs through all the northern tradition. We shall exhibit a few specimens for the entertainment of our readers. Skioldo, the fourth king of Denmark, was distinguished when a boy, for the sweetness of his disposition, his bodily strength, and his courage. An extraordinary instance of the two last qualities appeared when he was but in the fifteenth year of his age. ' Being on a party of hunting, he seized upon a wild boar, of a monstrous size, and held the furious beast with his girdle until he was assisted by his companions ; a specimen of his valour that rendered him more dear to his subjects, by whom he was already beloved. Soon after his reputation received additional lustre, by his engaging in single combat with the two most celebrated wrestlers and boxers of those times, whom he defeated. He married Avilda, a Saxon lady, who had been addressed by her king : this drew upon him a war with the Saxons, which terminated in the death of their prince, and the reduction of the country by Skioldo. However, his lenity was no less conspicuous than his courage ; he permitted the conquered Saxons to chuse another king, contenting himself with a moderate tribute to reimburse his people for the expences of the war. After this he applied his mind to the arts of peace ; he rewarded virtue, punished vice, and encouraged industry. It was his constant saying, ' That the true grandeur of a prince consists rather in making his subjects happy, than in oppressing his neighbours, with a view to extend his sovereignty.' He was the patron of the poor, the protector of the injured, and the succour of the distressed. In a word, his virtues were so extraordinary, and his people so sensible of the blessings

bleffings they enjoyed during his long reign, that all good kings were, for a series of ages, surnamed after him.'

In a note to page 43, our authors observe, that at the time when Rorick Slingibond reigned over Denmark, Harwendil and Feggo, two brothers, reigned in Jutland, and paid homage and tribute to the Danish monarch. 'The former had married (says Meursius) the daughter of Rorick, by which means he succeeded to his crown, soon after which he was treacherously murdered by his brother Feggo. Hamlet his son, suspecting that his uncle's ambition occasioned his father's death, feigned madness, the better to conceal his purpose of revenging his father's murder, in which he at length succeeded, having stabbed Feggo with his own hand at a public festival, while he was surrounded by all his nobility. Many of the circumstances related by Saxo Grammaticus, are exactly copied by our great dramatic writer in the tragedy called Hamlet. The event, however, is different; for according to the historian, Hamlet enjoyed his uncle's crown for a great number of years, and died with the reputation of one of the best princes that ever filled the throne. However, all the best critics are of opinion that neither Harwendil, Feggo, nor Hamlet, ever reigned in Denmark, affirming that Rorick was immediately succeeded by Viglet, who killed Hamlet prince of Jutland in battle, as he was endeavouring by force to succeed to the crown of his grandfather Rorick. Pontanus and Suaningius positively affirm, that neither of these Jutland princes ever mounted the Danish throne, though they admit the truth of all the other circumstances related by Meursius: indeed, Saxo Grammaticus himself does not place them among the Danish monarchs.'

The subsequent account of Uffon, prince of Denmark, is in the true strain of northern tradition, and, in our opinion, exceedingly curious. 'Vermund, king of Denmark, was of a mild, pacific, and indolent disposition; but there were not wanting the seeds of courage, though circumstances had not fallen out to afford him an opportunity of displaying the valour of his ancestors.

'After a long reign he at length became the joyful father of a son, who, to appearances however, promised him no great felicity as he grew up. He arrived at the age of manhood before he was ever heard to utter a syllable: and many of his actions bespoke a weak intellect, bordering upon ideotism. The old king was greatly affected, and to add to his misfortunes, was afflicted with the loss of sight, in consequence of old age, and a malady that had seized him some years before. Under these circumstances the aged and venerable Vermund was insulted by

the prince of Saxony, who offered himself a candidate for a throne, which he said the spirit of the Danes ought never to permit being filled by a blind dotard, or a natural fool ; for this was the purport of an insolent harangue, pronounced by his ambassador at a full diet of the states of Denmark. Vermund, stung with reproach, forgetful of his old age and blindness, and eager to vindicate his majesty, replied, that the reproach thrown upon him was truly worthy of a Saxon ; that a man of spirit would contend for the honour of defending a prince, sunk under age and infirmity, instead of endeavouring to aggravate his misfortunes, by despoiling him of his just rights ; and, finally, that notwithstanding blindness and decrepitude, he doubted not but the gods would give him still strength sufficient to repel all the attempts of so vain-glorious a boaster, in consequence of which hope he was willing to rest the fate of his crown upon the issue of a single combat between them. Astonished with the courage of the old prince, the Saxon ambassador declined the challenge, saying it was unworthy of his master to contend with a blind man, who had a son able to support his quarrel. The states were silent at this reply, which Uffon, prince of Denmark, observing, rose up in a fury, and told the ambassador, that the king had a son, and Denmark a prince, able and willing to defend their rights and the honour of the nation. " Tell your insolent master, says he, that Uffon, whom he supposes unworthy of succeeding to the crown, will not only accept of his challenge, but fight singly against him and any other Saxon he will make choice of." Surprised at this intrepid reply from a prince who had never spoke before, or never given the slightest proofs of spirit or understanding, the states joyfully appointed the time and place for deciding the quarrel. They however represented to Uffon the rashness of engaging with two antagonists, each of them probably of equal strength with himself ; but he was fixed in his resolution. Accordingly the parties met, and the old king ordered himself to be conducted to a precipice that hung over the sea, near the field of battle, resolving to put an end to his life, should his son be worsted, and the kingdom of Denmark disgraced. The combatants engaged with the utmost fury ; Uffon, like the brave Horatius, on whom depended the fate of Rome, gradually retreated and defended himself, until he had separated the enemy, and exhausted their strength ; after which he attacked the weakest with such intrepidity and strength, that he soon laid him dead at his feet. Now the two princes fought hand to hand, and Uffon perceiving his superiority, generously offered to grant the Saxon his life, if he would submit to pay him homage, and a tribute ; which the other refusing, he laid him dead at one stroke, and was carried triumphant

phant off the field on the shoulders of the Danish nobility, who were overjoyed to find valour, strength, and understanding, united in the person of a prince, they had till then beheld with pity and contempt. Vermund did not long survive this glorious achievement of his son; excess of joy put an end to his life, and Uffon was raised by the unanimous voice of the people, to the dignity which he had so seasonably vindicated.'

The method king Sigar took of gaining the affections of Avilda, daughter to the king of Gothland, was somewhat uncommon. 'This lady, contrary to the manners and disposition of her sex, exercised the profession of piracy, and was scouring the seas with a powerful fleet, while a foreign prince was offering sacrifices to her beauty at the shrine of love. Perceiving that this masculine lady was not to be gained by the usual arts of lovers, Sigar took the extraordinary resolution of addressing her in a method more agreeable to her humour. He fitted out a fleet, went in quest of her, and engaged her in a furious battle, which continued two days without remission; thus gaining possession of a heart to be conquered only by valour.'

We find many particulars relating to the history of Ireland, though disjointed and imperfect, which we have not met with in any other modern performance. They serve indeed rather to whet than to gratify our curiosity about the state of that island, before it came to be connected with Great Britain. Christianity was introduced into Denmark in the reign of Harold VI. about the year 976; but it made no considerable progress until the subsequent reign, Swen Splitbeard being the first monarch who was baptized and educated, from his youth, in the principles of the Christian doctrine.

Our authors relate the following anecdote of Canute the Great, king of Denmark, and conqueror of England, which we do not recollect having seen mentioned by any of the writers of this country. 'Having in his cups killed one of his soldiers, he immediately assembled the people, and insisted upon his being tried by a jury, who brought him in guilty, but reserved the sentence and punishment to his own pleasure. He had before rated the price of murder at a certain pecuniary mulct, a third of which went to the king, a third to the relations of the deceased, and a third (say the Danish writers) to the army. He now decreed, that himself should pay nine times the value of the usual fine; and to remove difficulties about his own third, he ordered it should be given to the clergy.'

The following surprising incident is related of Eric III. 'After Eric's return from Rome it was, that a musician boasting to

him of his skill on the harp, asserted, that his power over the faculties extended so far, that he could at any time deprive his hearers of their understanding, and render them frantic by force of harmony. Eric, who greatly doubted the truth of the musician's asseveration, ordered him to give a specimen of his skill, and was himself the first instance of the truth of what he asserted; for his passions were so wound up, that in an ecstasy of madness he flew like a maniac round the apartment, and in his transport killed four soldiers of the guard, which the musician observing, immediately changed his cadence to a soothing strain, and soon assuaged the violent transports he had excited. Grieved at what he had done, Eric rewarded the musician, and, after making all possible recompence to the relations of the deceased, vowed a pilgrimage to the Holy Land, in order to do penance, and expiate thereby the horrid crime he had committed. For some time he concealed his intention from the states; but all things being ready for his journey, he made public declaration of his vow.

The character of this prince is extremely amiable, as it is described by our authors. 'Eric was surnamed the Good, from an excessive benevolence in his disposition, which rendered him the sure friend and patron of the distressed and unfortunate. His affability was so great, that he conversed with his meanest subjects, received their complaints, and relieved them, either by his authority, or out of his own private purse; yet he had the address of blending the dignity of a king with the humility of a subject; for he was equally beloved by his nobility and commons, and respected by all the neighbouring powers. We are told that his eloquence was so great, that he was never under the necessity of exerting his authority in the senate: the irresistible persuasion that hung upon his tongue carried all before it; and if he was ever opposed, it was only that his people might have the satisfaction of yielding to the sweetness of his oratory. However absurd his piety may appear in these more enlightened days, his implicit faith in the pope's infallibility was the fault of the times: in other respects he practised the rigid precepts of morality, which are ever inseparable from true religion; and the last act of his reign shewed his strict regard to his vows, though it may be condemned by such as are of opinion, that a proper regard to the public good might have sufficiently absolved him from an obligation rashly entered upon.'

Whoever is acquainted with the style of Sallust will acknowledge, that the following speech of Stigot, one of the murderers of Eric the Pious, is much in his manner. On his death-bed assembling his friends round him, he addressed them in the following

following terms : " You see, my friends, what our situation is. We have weathered every storm, by means of the harmony subsisting among us : we have succeeded in every enterprize from the same cause. Now that I am about to part with you for ever, observe this my last request, that you still preserve the same unanimity, and God will prosper your undertakings. Chuse another leader in my room ; obey him as you have done me ; and let not the ambition of any individual ruin the confederacy, and destroy the column of honour we have been so long erecting. In this consists your whole strength : like this bundle of twigs, while you cleave together, you are incapable of being broken ; apart, you are weak, and may be turned, twisted, and snapped at pleasure."

The view of Valdemar III'd's reign, and character, is exhibited with great accuracy. To this prince our authors ascribe a spirited answer made to the pope, which some other writers attribute to Valdemar I. ' Valdemar, king, &c. to the pope of Rome, sends health. Our life we owe to God, our kingdom to our subjects, our wealth we inherit from our parents, and our faith from your ancestors, which we return to you by these presents, should you think the obligation too considerable."

His death and character are thus related : ' From the time of his return from the emperor's court, he was constantly afflicted with the gout : recourse was had to a variety of medicines, without effect. At last an empiric offered his infallible specific, the dose was administered, the king left to his repose, and found dead in his bed a few hours after. Thus ended the life of Valdemar, a prince greatly celebrated by the Danish historians, as the restorer of their monarchy, which had so long been divided among a number of petty usurpers and tyrants. He attempted the re-union of his dominions, and pursued it with a perseverance that insured success ; but more by the justice of his schemes, by his vigilance and constancy, than by force of arms. In this alone indeed was he consistent, all the rest of his conduct betrayed an unsteady, flighty, and warm imagination, strong passions, and violent prejudices, which absorbed every ray of judgment and understanding. He was at the same time a strange medley of impiety and religious enthusiasm, of incontinence with respect to women, and temperance in what regarded his palate ; in a word, his vices were extraordinary ; they proceeded from caprice : his virtues were noble, and the genuine offspring of his mind. His spirited answer to Gregory drew upon him the malice of the writers of his days ; in ours it will be deemed noble, firm, sensible, and the most striking circumstance in his character.'

The reign of this prince's daughter and successor is the most brilliant in the Danish history. Margaret, by the famous convention of Calmar, united the crowns of Denmark, Sweden, and Norway, and governed those kingdoms with a spirit and capacity only to be rivalled by the conduct of our Elizabeth, whom she greatly resembled in her public and private character. Our authors observe, that the characters of this princess, drawn by the Danish and Swedish historians, are very opposite. According to the first, Margaret was possessed of every virtue belonging to a sovereign: steady, penetrating, active, and bold, she gained the love of her subjects, commanded the respect of her neighbours, and was the terror of her enemies. According to the latter, she was so ambitious as to endeavour the extension of her power at the expence of public liberty. She was pious from policy, moderate from interest, affable and familiar only with her creatures, proud to all besides; rigid and inflexible in the administration of private justice; but regardless of oaths and treaties, when placed in competition with her interest or ambition. In a word, a woman of great ability, but little integrity; of a sound head, but a corrupted heart. It is probable, that too much prejudice prevails in both these characters. The Swedes flattered themselves, that the union of Calmar would have extended their liberties, and they found them retrenched by Margaret. She was too ambitious, too powerful, to rest satisfied with a limited authority. No sooner was she declared queen of Sweden, than she formed schemes for extending the prerogative: she recovered, by degrees, the chief fortresses out of the hands of the gentry, by seasonable grants to them of another nature, which did not render them independent on the court. Most of the Swedish governments she disposed of to the Danish nobility, contrary to the express words of the treaty of Calmar; removing, insensibly, the native nobility from all places of trust and profit. Abraham Broderfon was the only favourite among all the Swedes. He was a young nobleman of fine address and handsome person; but otherwise of little consideration, either in influence or ability. On him she bestowed the government of Halland, honoured him with a great share of her confidence, and heaped favours upon his family; a conduct that increased the discontent of the Swedes, and gave room for suspicion, that her majesty regarded only the personal attractions of Broderfon. It furnished them with fresh causes of complaint against the queen, and additional reasons for lamenting the union, which occasioned the loss of their liberties, at least of their own weight and influence in the scale of government. They presented themselves in a body to her majesty, with a remonstrance of their rights, and a copy of the treaty of Calmar, the

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infraction of which was the subject of their complaints. All the answer they received was, that they might guard those rights with the same diligence she would maintain the fortresses of the kingdom. Thus the ambitious and haughty princess reigned with an almost despotic authority in Sweden. She imposed taxes before unheard-of in that country, and strengthened her own power by removing the nobility from public affairs, and reducing the people to so low a condition, as deprived them of the ability of redressing themselves, or hoping for a change in the government.

‘ Margaret has likewise been reproached with exerting excessive cruelty against certain Danish lords, whom she persecuted out of resentment, until she took away their lives in a manner the most ignominious and excruciating: but these are the malicious suggestions of envy and calumny. The three lords were justly put to death for crimes of the worst complexion; she even would have interposed her clemency; but justice, and the public good, required that they should suffer. In a word, if Margaret was inferior in some of the qualities of the heart, which gained a few of her predecessors the glorious title of Father of their People, she was exceeded by none in prudence, in policy, justice, and true magnanimity; qualities which distinguished themselves so early in this princess, that her father Valdemar said on a certain occasion, “That Nature had erred in producing her a woman, since she was originally intended for a man.”

The sketch given of the revolt in Dalecarlia, in the subsequent reign, is animated. Sweden was oppressed with Danish governors, who treated the people as slaves, and conducted themselves like petty tyrants, despotic in proportion to the duration and limits of their authority. ‘ The people carried their complaints to the throne, particularly against one Jesson Asdal; but they were imprudently rejected, with marks of contempt, altogether insupportable to the spirit of that free and warlike nation. The Dalecarlians broke out into open invectives; and Engelbert, a nobleman of rank, influence, and courage, undertook to go over to Denmark and plead their cause. He intrepidly accused Jesson before the king, and offered to stake his head if he did not undeniably prove every material circumstance of the charge. This bold remonstrance was not altogether without effect. Eric wrote to the senate to send proper persons to enquire into Jesson’s conduct, but without displacing him before he was found guilty by the court, and a special commission issued for that purpose. The deputies went to Dalecarlia, and Jesson was found guilty of divers acts of violence and oppression; upon which Engelbert set out with the information

information to court, and to solicit his removal and punishment. This he did with such ardour and freedom of speech, that the king forbid him his presence, and ordered him to leave Denmark. "That I will, replied Engelbert, but to return in a different manner."

A revolt ensued, an army was raised, and Engelbert appointed general; however, the king's promises prevailed on the malcontents to return to their duty. The little regard he paid to these promises obliged them again to apply to force under the same leader. Engelbert made vast progress; and the whole kingdom of Sweden was on the point of throwing off the yoke, when king Eric assembled the senate at Wadekene, to deliberate on the means of suppressing a rebellion dangerous to government. Engelbert informed of this, marched secretly at the head of a body of troops, entered the assembly, and publicly declared, that he was determined to deliver the nation from the yoke under which it had groaned for some years passed. He said, that from the days of Magnus the subject had been wantonly oppressed with taxes, and exposed to all the injustice and severity of usage that petty tyrants could suggest. He added, that it was astonishing the senate, which should be first in redressing these grievances, should remain inactive, and suffer others to gather those laurels which must necessarily result even from the attempt to rescue one's country from slavery. To this the senate answered, that they could not conceive the honour consequent on withdrawing their allegiance from a prince to whom they were bound by solemn oaths. The king, replied Engelbert sharply, has made promises by his coronation oath, which he makes no scruple of breaking. Your oath is founded on the performance of his; you promise allegiance, provided he governs according to law. Has he done so? Are these governors the instruments of lawful authority? Has he fulfilled by his residence among us, the chief article of the treaty of union? Are not our revenues squandered in Denmark, and ourselves enslaved by Danes? Observe how well he has kept his oath, and yet you are denied equal liberty.

Still the senate persisted in their obedience, and used many arguments to shew how dangerous it was in the least to violate an oath. They said that the breach of one article did not absolve the subjects from their duty, since in that case there would be an end to all government, it being impossible to find a king who would adhere in every particular to his promises. In a word, they stood up for the divine right of kings, their independency, and the bad consequences of subjecting their conduct to the judgment of their people. Enraged at their discourse
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and arguments in favour of despotism, the generous Engelbert cried out in a fury, "Tis well! henceforward I will treat as the tools of tyranny, all who refuse to succour their oppressed country; my poignard shall be plunged into the breast of the first man who opposes public liberty." Terrified with his vehemence, the senate passed an act, whereby they renounced their allegiance to king Eric.

This hero was soon after taken off by a conspiracy, formed by some of the leading personages of his own party, who were jealous of his popularity.

Of all the characters with which this history is fraught, there is none more engaging and amiable than that of king John, who, on his death-bed, laid down the following rules of conduct to his son and successor:

"My son, said he, I exhort you to worship God, and pray to the King of kings to inspire you with wisdom adequate to the heavy charge I am going to devolve on you. I recommend it to you to govern your people with equity, and above all things to be tender of their privileges. What glory is there in being the king of slaves! Let it be your ambition to be thought worthy to govern freemen. Do nothing by violence, consult your faithful subjects, and attach them as well by friendship as by duty. Administer justice in person, and let your ears be ever open to the complaints of the oppressed, and the groans of the injured and indigent. Fill all places of trust and profit with your natural subjects: God has given you charge of their interest; they called you to the throne, and gratitude requires a return from you. Reward my faithful servants, and attach them to you; they will then have a double tie to serve you with fidelity, love of my memory, and a sense of their obligations to you: and now, my dearest son, I pray God to bless you, to direct you, and to grant you a long reign, prosperous to you, and happy to your people." With these words he expired on the twentieth day of February, 1513, universally beloved, esteemed, and regretted.

'It would be unnecessary, after what we have related, to draw the portrait of this worthy prince: sufficient it is, that he was just, prudent, pious, liberal, brave, and humane; in a word, possessed of every quality that could endear him to his subjects, render his life amiable and easy, and his last moments happy. In all his wars, which were numerous, he was successful, except against the Dithmarsians, where the misconduct lay wholly upon his officers. Here, in particular, he exerted his courage, and distinguished his personal bravery in the repeated attacks he made on their trenches. His regard to his promises

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was so great, that foreign states never required more than his word ; and so scrupulous was he in this respect, that he often became the dupe of the two administrators. It was perhaps his only weakness, and a generous one it was : he loved truth so much, that he could not persuade himself but others paid the same regard to it : even the repeated perfidies of Suante Sture would not convince him but his breach of oaths and promises arose from necessity. The Swedes, indeed, accuse him of giving the best governments in that country to Danish subjects, contrary to the treaty of Calmar, and his last instructions to his own son ; but this they probably intend as a tacit apology for the senate and administrator, who stand greatly in need of some pretences to justify their rebellion. Admitting the fact was true, need we be surprised at the little confidence he placed in a set of people who had scandalized themselves by their perfidy, and breach of word, in every court of Europe, before ever he came to the throne, and during the reign of his father ? To conclude, John was of a middling stature, strong built, and lusty : his chest was broad and elevated, his face round, and his eyes modest. He despised dress ; but was fond of neatness. His œconomy was frugal ; his table plentiful, but not splendid ; however, when he assumed the sovereign, all was great, rich, and magnificent. He was so great an admirer of the simplicity of the antient Danes, that he even imitated their dress, and always wore an antique sword over his robe. He promoted science, encouraged men of learning, had them always at his table, sought their conversation, and, on these occasions, laid aside the sovereign for the character of the pupil. In a word, he was at least as wise, as amiable a prince as ever swayed the Danish sceptre.

The manner in which Christian II. rid himself of a troublesome favourite, and a nobleman, whose public spirit he dreaded, sufficiently displays his character.

Foburgh (say our authors) was one of those men whom fortune wantonly raised from obscurity to the highest dignities, only to render his downfall more conspicuous. After passing with reputation through several private employments, he found means of being introduced to court, where he insinuated himself so artfully into the king's confidence, that he soon became one of his first ministers. His rapid elevation excited envy, and increased the number of his enemies, one of the most dangerous of whom was Torbern, who bore him a private grudge for his endeavours to ruin him by an accusation he lodged of his carrying on an intrigue with Columbule, the king's mistress.

‘ Foburgh’s

‘ Foburgh’s pride and avarice encreased with his grandeur : his intimacy with the king easily procured him whatever he asked ; and his avarice spurred him on to make daily requests. At last the king’s eyes were opened ; he perceived the insatiable disposition of his favourite, and ventured to refuse him the last petition he presented. Nay, he went farther, and sent the unhappy Foburgh with a letter to his enemy Torbern, by which he was deprived of all his places, seized, imprisoned, and privately executed, all in one day.

‘ This triumph over his adversary was but of short duration ; the king had made Torbern the instrument of ridding himself of an insolent favourite : but he did not forget that Torbern carried on an intrigue with his mistress ; and he was even chagrined at the readiness with which he executed his orders respecting Foburgh, whom he could not help loving with all his faults.

‘ At an entertainment which his majesty gave the principal nobility it was, that he resolved to discover the truth of what Foburgh had often alledged. After a great deal of jollity had passed, ‘ Tell me, says he, feigning good humour, tell me, Torbern, if what Foburgh accused you of has any truth in it. Say, did you ever enjoy the favours of my mistress Columbule ; I have my reasons for asking, and hope you will speak without reserve.’ Torbern’s friends immediately saw the precipice on which he stood, and endeavoured to make him comprehend his danger by signs and nods ; but whether wine had impaired his understanding, or that he despised insincerity with the king, who had spoke so familiarly to him, he replied, ‘ Sir, I have loved Columbule ; I have solicited her favour, but never could obtain it.’ Immediately Christian’s countenance altered, but he said nothing. A few days after Torbern was arrested, and imprisoned. The affair was tried by the senate, and he was acquitted, because the law had assigned no punishment for simple concupiscence. When the senate’s decree was related to the king, he flew into a passion, and said, that if his friends had been as numerous in the senate as Torbern’s, their judgment would be different ; but as they refused to do him justice, he knew others who would not. Immediately he assembled a number of the peasants of the neighbourhood before the gate of the citadel. Here he ordered a square of lances to be formed round them, giving orders to the grand marechal not to let them go, before they had passed sentence on Torbern. Fear made them give a judgment, which otherwise could never be extorted from them. They dreaded his majesty’s resentment ; thought they should be sacrificed, if they did not comply with his humour, and accordingly gave their verdict in the following terms :

terms : ' We do not judge Torbern, but his own words condemn him.' Upon which the king said, that since he was condemned, he must suffer the punishment.

' The king's resolution alarmed the whole court ; it was a stroke at the very root of liberty, and no man's life was safe, if he was made accountable for intentions, and punished for his thoughts. All met to deliberate upon the means of warding off the impending blow, and at last it was determined to have recourse to supplications. The whole senate, with the legate at their head ; all the ladies of the court, preceded by the queen ; in a word, every person of consideration in the capital interceded for Torbern, and besought the king on their knees to pardon him ; but the stubborn, gloomy, and inflexible temper of Christian, would yield nothing to their tears and intreaties. Only the blood of Torbern could satisfy him ; and this unhappy nobleman became the sacrifice of an inclination for the king's mistress, or rather, of an imprudent expression.

' In other respects, indeed, Torbern cannot altogether be vindicated. It is certain that he used the power in his hands with partiality ; and that, in the affair of Foburgh, he sought rather the gratification of his own revenge, than the public good. Besides, it is beyond all doubt, that Columbule was poisoned, and all the world charged him with her death, as the occasion, if not the immediate instrument of it. Be this as it will, he was innocent with respect to the crime for which he was condemned ; the sentence was illegal, and a proceeding equally injurious to him, and dangerous to the public. Torbern was executed agreeable to his sentence ; and all Denmark remained convinced of his innocence, trembling for their liberties, jealous of the king's arbitrary temper, and alienated from his person. The senate and nobility first expressed their displeasure at his proceedings ; and soon after the people exclaimed loudly against the tyranny of his government.'

But it is the cruel massacre of the Swedish senate, that transmits the memory of this prince as a monster of tyranny to posterity : a fact which will probably be more fully related in the history of Sweden.

We shall conclude our extracts with the characters of Frederick II. Christian IV. Frederick III. and Christian V. what follows being only a sketch of the reigns of Frederick IV. Christian VI. and the present monarch Frederick V.

' Frederick II. was a prince, respected at least as much as any of his predecessors. To an undaunted courage, deep penetration, and great stability of sentiment, he joined a magnificence

nificence that cast a lustre on all his actions ; nor was he less remarkably distinguished for the qualities of the heart. His great tenderness and affection for his subjects gained their love, and his abilities secured their esteem. He always expressed the utmost regard to justice, and even directed his conduct by the dictates of equity. He avoided war merely to free his country from the consequent troubles ; and because his ability in the cabinet procured all the advantages he could expect from the sword. In a word, his public and private character equally merit admiration, and to be transmitted as an example to posterity, how much the conduct of an individual can influence the counsels, not only of one nation but of all the neighbouring powers, secure the felicity of kingdoms, and bestow the blessings of peace and tranquillity upon millions, whose well-being depends upon the wisdom of their governors.'

' Christian IV. was possessed of admirable qualities of mind and body ; but had a vindictive obstinacy of temper, which made him pursue his animosities beyond the dictates of prudence. To his last day he retained all the fire and vehemence of youth, commanded his fleets and armies in person, after he had wore the crown near sixty years ; threw himself in the midst of dangers, at an age when the faculties of the mind and body are usually enervated ; was to the last jealous and tenacious of the dignity of his crown, and the happiness of his people ; though too strict a regard for the former proved all his life the destruction of the latter. On the whole, however, he was a monarch of an able head, strong arm, extensive capacity, and great magnanimity ; qualities unhappily tinged with violent passions, which frequently obscured every ray of understanding, and locked up the exertion of that solid reason with which nature had endowed him.'

' For some years Frederick III. was afflicted with a cough, which at last affected his lungs, and was the cause of his death, and of real sorrow to his people. It is sufficient praise of this great monarch, that absolute power, made hereditary in his family in his reign, so far from alienating the affections of the nobility, jealous to an excess, for so many ages, of their liberty and independency, had rather more strongly engaged their attachment, by destroying the seeds of discontent and faction, which had ever flourished in Denmark, and sprung up as in their native soil and climate. Known to merit a crown by his valour, intrepidity, constancy, and prudence, the people voluntarily presented their rights to him, and never repined under their greatest misfortunes at the sacrifice they had made. When Denmark was reduced to the last extremity, his subjects only collected, that his virtues and magnanimity had once saved

the kingdom, and lamented that the power of the nobility should limit talents so formed for the public good. As soon as he was in possession of absolute government, he restrained his passion for glory, and applied himself to restore frugality among his people, to re-establish his finances, to encourage merit, industry, and commerce, to reward those who had served him with fidelity, to redress grievances, protect the oppressed, relieve the indigent, and approve himself the father of his subjects, and the friend of mankind.'

'Christian V. died with the reputation of one of the greatest monarchs in Europe, having given numberless proofs of his wisdom in the cabinet; of his courage and conduct in the field; of his affability, tender affection for his people, and every virtue which could engage esteem and love. His greatest enemies charge him only with one foible; and that was his reposing too much confidence in the opinions of his ministers and generals, and thinking too meanly of his own understanding; an amiable fault, that ever accompanies true merit. He spoke most of the modern languages, and had made a great progress in those branches of the mathematics which regarded the military art and history. Christian was never so much pleased as when he was presented with some new geographical chart, or plan of fortification. It would be unnecessary to dwell upon his character; the Danes recite his virtues with the utmost satisfaction to this day.'

These specimens are sufficient proof, that our authors have fully executed their engagements to the public, as far as accuracy, care, style, and composition are concerned; and that, instead of being exhausted by the tediousness of their labours, they acquire fresh vigour in their course.

ART. II. *Thoughts on Continental Connections by Marriage. In a Letter to a Friend. 8vo. Pr. 1s. 6d. Griffin.*

THE first reflection which occurs on the perusal of this motley production, squeezed from the dregs of exhausted genius, respects the ill-nature and impertinence of the author. We think we have a right to question the good humour of a writer, who endeavours to throw a damp on the innocent festivity of a whole nation; and surely we can entertain no opinion of the breeding of any person who salutes a foreign princess, chosen for the consort of his sovereign, upon her first arrival, with doubts concerning the propriety of the alliance, and shrewd hints, that the monarch would have provided better for his own and the people's felicity, by conferring the same honour upon
one

One of his natural subjects. The author himself appears to be the same opinion in the thirty-third page of his work; but he of had then blotted so much paper, and wasted so much time, as rendered it necessary, at all events, to forward the sheets to the printer. There he observes, that 'while no law has been violated in the contracted match, however proper any arguments against it might be before every thing was fixed, certainly any remonstrances afterwards would not only come too late, but be absolutely unjustifiable. If so much respect is, in all terms of politeness, due to any private gentleman, as, in a point so sacred as his choice of a wife, for any censure or reproach to pass deservedly for the grossest ill manners, and the rankest impertinence; with how much more reason ought such a choice in a sovereign to be exempt from any cavil or blame? Farther, How even cruelly ungrateful would any such murmur be, especially in the case of his having chosen a foreign consort in deference to a prejudice, almost passed into a law, to which he might conceive an inclination to the contrary a necessary sacrifice? How even amiable in a prince to consult what appeared to him the nation's happiness, without being sure that it would not be in preference to his own? Is it possible not to wish that he may find the satisfaction meant to the public, by his match, rewarded with domestic bliss.'

The design of the whole pamphlet is to prove, that continental alliances by marriage, have been generally, almost necessarily unfortunate to the kings of Great Britain, or to their people; and that neither experience nor reason evince any bad consequences that can flow from a domestic intercourse by marriage, between the sovereign and his subjects. The author endeavours to demonstrate, that the marriages of Edward IV. and Henry VIII. proved unhappy to those princes, not from any particular circumstance of their having honoured their subjects with a partnership in the royal bed, but from other collateral causes, which cannot be quoted as precedents, to deter from such a choice in future ages. Having, as he imagines, fully cleared this point, he proceeds to the foreign alliances made by Edward II. Richard II. Henry VI. and Charles I. We shall quote his words:

'What followed (says he) on Edward II'd's marrying Isabel, the daughter of a king of France, is too well known for me to need hardly more than the mention of that match, in which that monster of her sex armed every power against the life of her own husband, whom she had previously dishonoured, and ultimately caused him to be murdered in a manner so barbarous, as, considering withal the hand it came from, raised compassion

enough to cover those weaknesses of that unhappy prince, which it was not for a wife at least to punish in such a manner.

‘Richard II. in the consequences of both his foreign matches, proved that the objection is even stronger against the circumstance of their being foreign, than against any error of choice in them ; more in short in the general nature of things, than of particular persons. His first wife, queen Anne, daughter and sister of German emperors, and who, instead of bringing him any portion, had cost Richard a large sum of money to purchase that alliance, in her extravagance, and especially in her lavish profusion of wealth on her necessitous countrymen of Bohemia, laid the foundation for the unpopularity and distresses into which that much misled youth afterwards fell. She dying, he married again to a daughter of France, with no fortune, or at least so small an one, that his expences at bringing her over much exceeded the sum stipulated for her dowry. This contributed still to increase his indigence, and put him on raising money by those injustices and extortions which opened to Henry IV. the way to the throne, and to his own being murdered. And here it is remarkable, that his alliance with France brought him not the least succour, and was more than probably one of the many other causes of disgust to the nation that fell off from him.

‘Henry VI. affords another melancholic instance of a continental alliance, in his ill-fated match with Margaret of Anjou, from the cruel consequences of which to his kingdom, to himself, and to his innocent son, not all his personal goodness, and what is more yet to so good-natured a nation as the English, not even his natural weakness could protect him. So much did the national hatred of the queen-consort prevail over the pity, not to say loyalty due to the king her husband.

‘A more modern, and consequently a more interesting example, presents itself in the fate of Charles I. Whoever will look into the history of those times, into the original causes of the storm in which not only the king but royalty itself ultimately perished, will find the French match at the bottom of it ; and this without over-straining or partiality. It is now perfectly clear that Richelieu, by his underhand management with the subjects of all the three kingdoms, laid the first foundation of all those broils that broke out with a fury afterwards. Even the queen herself, whose conduct towards her uxorious consort was far from irreproachable, was pitifully made the tool of French politics, in the eye of which nothing was ever too sacred or too dear to sacrifice to them. So that the king,

instead of a support by that match, only met with his ruin. And here, it is not foreign from my point to give two instances of the boasted regard of the French for their blood royal. After that queen had been driven by the prevailing powers in this island, to seek in France a shelter from the consuming fire which their politics had kindled in this nation, it is incredible how cool and contemptuous a reception she met with. That queen and the princess Henrietta, the one the daughter, the other the grand-daughter, of their own greatest and most favourite king Henry IV. were, in a cold winter's morning, obliged to lie abed for downright want of a fire to get up by, while here in Britain the French ambassador was in a most infamously fulsome harangue, complimenting Cromwell on his successes and the justice of his cause.

But who does not see that these instances make nothing to our author's purpose, and that the consequent misfortunes arose not so much from the foreign alliances, as from the fault of the persons chosen, or the peculiar circumstances of the times. The fate of Edward II. would probably have been the same, had he associated in his throne a subject of a similar disposition to Isabel. How absurd is it to ascribe the necessities of Richard II. to the expences he was at in purchasing an alliance with his queen, and the profuse bounty of that princess to her needy countrymen. The least acquaintance with history is sufficient to evince, that the future revolution flowed from the policy of Henry, the cruelty, and other actual vices of Richard and his ministry. The same may be alledged in the case of Henry VI; and with respect to Charles I. his misfortunes are deducible from the religion of his queen; his own easy uxorious humour; the froward, fanatic, headstrong, rebellious spirit of the nation; the intrigues of a few enterprising persons, who aimed at the government of the commonwealth, and that strange infatuation of republican principles, which had poisoned the minds of the people. Our author has not even the merit of being specious in his reasoning upon these points of history, which might with equal candour have been wrested infinitely more to his purpose; and all the rest of the performance is little more than declamation, expressed in so uncommon a phraseology, and charged with such a variety of new-coined words, that we must confess we do not reach the author's ultimate meaning, if he had any other in view than levying a small tribute on the public.

We shall here, for the benefit of our readers, set down a catalogue of the words and phrases with which this curious author hath thought proper to enrich the English language.—
Indispensableness of a recourse---misguidance---untameable---refutable

—supposeable—presumable—presumably—imbroid, a substantive—
 assentation—optimism—etiquette—insulate—intolerancy—intangle-
 ment———kings who do not live, but are *lived*; who do not
 reign, but are *reigned*. Such are the obligations which the Eng-
 lish reader owes to our extraordinary author, who, by the way,
 appears to be possessed of talents, which he sacrifices to affect-
 ation, caprice, and a desire of instructing his countrymen, upon
 every subject that can possibly attract their curiosity, in notions
 diametrically opposite to those of the rest of mankind.

ART. III. *The Question of the Precedency of the Peers of Ireland
 in England, fairly stated. In a Letter to an English Lord, by
 a Nobleman of the other Kingdom. 8vo. Pr. 2s. Morgan.*

EVERY circumstance that tends to unite more closely,
 and abolish all distinctions between nations, united in
 interest, manners, religion, and government, ought to be re-
 garded of public importance. The point for which the sensible
 author of this learned performance contends is matter of mere
 pageantry; but while it grates the spirit of a free people, and
 seems to discriminate the subjects of the same monarch, we
 could wish to see it maturely deliberated in the cabinet, and the
 request of the Irish peers, to precedency in England, granted,
 unless there be found more material objections against it,
 than any which have hitherto been urged. Perhaps the strongest
 argument against this memorial arises from the inconveniences
 which would flow from encreasing the number of titles to take
 place in public processions; whence those ceremonies would be
 rendered not only more expensive to the nation, but altoge-
 ther intolerable in point of duration, and the time required for
 passing such a train to regal grandeur in review before the peo-
 ple. There may likewise be constitutional objections to the
 claims of the Irish peerage, which it is our ardent wish the po-
 litical casuists may have time sufficient to discuss, before a simi-
 lar occasion to the present shall happen, for reprinting this
 appeal.

The memorial that composes the bulk of the present per-
 formance was presented to his majesty king George II. in the
 year 1733, by the late earl of Egmont, on behalf of the peers
 of Ireland, upon occasion of the solemnity of the marriage of
 his serene highness the prince of Orange, with the princess
 royal. The piece was published in 1739; but as it is curious
 in itself, seasonable, little known, and enriched with a preface and
 additional precedents, we thought it merited an article in the
 Critical Review. The memorial begins with shewing, that as
 the

the king is the fountain of all honour, he has a right of bestowing precedency in whatever manner he thinks proper; whence the peers humbly hope, that upon this joyful occasion, when every faithful subject is desirous of manifesting the share he takes in what regards his majesty, they shall not be refused an opportunity of testifying their zeal and affection as peers of a kingdom, constituting a valuable part of the British dominions. They next produce a number of instances from history and the herald's office, to prove that the peers of Ireland have, in former reigns, been actually admitted to the precedency required, and took place of all the English peers of inferior quality. Many of these proofs are curious, and display the author's intimate acquaintance with the history of Great Britain, and the business of heraldry: they however relate only to public processions made on occasions of funerals, marriages, royal baptisms, tournaments, &c. none of them reaching the present instance of a coronation, for which our author accounts in the following manner: 'There can be no antient precedents in favour of the Irish peerage respecting coronations; first, because until the reign of Henry VIII. the kings of England bore only the title of *lords* of Ireland, which was erected into a kingdom by an Irish act of parliament in that reign; and secondly, because in the same reign it was declared, by the same authority, that whosoever shall be king of England, shall be *ipso facto* king of Ireland likewise, without farther ceremony:' a reason which may possibly subsist to this day, and render the claim of the Irish lords little less than a *blunder*.

It has been urged, that as the Irish peerage claim no exemption from arrests, and have no title to several other immunities of English barons, in England, they are therefore disqualified from the rights of precedency in England, according to the degree of their quality; but to this objection we think it is a sufficient answer, that in this respect they are upon a footing with those who hold honours by courtesy, as the eldest sons of dukes, earls, &c. who, though deprived of certain privileges belonging to their fathers, nevertheless possess the rights of precedency upon all public ceremonies. It has been farther urged by the English peers, that as Irish peers sit in the house of commons, and are not allowed to sit or be covered at any public conferences of both houses, it is therefore apparent, they cannot pretend to the rights of precedency on public occasions; but it ought to be considered, that in this case the peers of Ireland appear in the capacity of English commoners, which cannot possibly happen at the procession of a coronation. Besides, experience shews, that notwithstanding their services in the house of commons, they have been allowed chairs within

the bar, and treated with the same respect as English peers, upon similar occasions. This is obvious from the case of the earl of Cork in the reign of James I.

To state the merits of the case, and give a sufficient specimen of the abilities of our ingenious and noble author, we shall quote the following remarks upon the memorial presented to the king, in behalf of the English peerage, by the earl of Bolingbroke, in the year 1667. 'The first reason reported by that nobleman was grounded upon a statute, passed the 31st of Henry VIII. by which a settlement of precedency was made, the only one that ever was made by act of parliament.

'The statute here mentioned can never bear relation to the point in question, because the peerage neither of Ireland or Scotland are mentioned in it---And yet it is notorious, that for many centuries before that act was made, the peerage of Ireland and Scotland enjoyed that right, for which the former now contend. It is further notorious, that the peers of Ireland were from the time of that act, to this period, still maintained in the same privileges, without so much as a single dispute upon this head between the two nations, except in the case of the lord Audley beforementioned; a thing which could not have happened, if there had ever been before that time the least doubt concerning the interpretation of it---The very making of that act, without any notice taken of the pretensions of the Irish peers, is the strongest proof, that they were then looked upon as incontestable; for that was the natural time to have settled this matter, if it had not been thoroughly fixed before. But though a new discovery should be made in this age, that any thing were contained in it, which might now seem to render the question dubious, even in such a circumstance the peers of Ireland would have an invincible plea from prescription, and from the constant custom from that period, which is surely the best interpreter of law. Lastly, This act appears evidently to be no-way concerned in the general business of precedency, but singly relative to the ranking of the great officers of state, the crown having often since that act exercised the prerogative of giving precedency to later peers over the more antient, as in the case of Howard earl of Nottingham, in the reign of James I. and other instances, which we have cited before in the schedule annexed to the memorial.

'The second reason *that this statute is in force in parliament in the star-chamber, and in all other assemblies and conferences in council,* is partly true, and partly false.

'That it has force in parliament is clear, nor can it be disputed by the peers of Ireland, because they come not thither.

That

That it is in force also in all assemblies, &c. is likewise true; but in both cases only in this sense, as it relates to the English peers among themselves, and among them only with respect to the great officers of the crown. That it does not affect the precedency of the Irish peers in the assemblies there mentioned, is evident from the records now remaining of the star-chamber, and from the books of the council in a multitude of instances. I need only mention one, which occurs among the papers cited here, where you will find in a council held upon this subject, 28 June, 4 Car. I, 1629, that the Scotch earls of Kelly and Morton took place of the viscount Dorchester; and that the Irish viscounts Grandison and Wilmot, took place also before the bishops of London and Winchester, and the English barons Savill and Newburgh.

‘As to the third reason contained in this report, it gives up intirely the question of antient usage; for it is acknowledged, *That the civility of precedency hath been in courtesy permitted by the peers of England to the foreign nobility, when they come to attend on his majesty here; and though they seem to allow this reasonable for a short time, yet when they have domicilium here, they think it not fit it should be granted to them, lest the courtesy do become a custom.*

‘The peers of England at that time seem to have assumed an authority, which will certainly not meet with your lordship’s approbation, *That their civility had been the only foundation of the precedency enjoyed by the Irish peerage,* was an insinuation injurious to the royal dignity; for though they applied to the crown with a seeming modesty for an abolition of that precedency, it is evident, if allowed to have created that precedency themselves, the inference was natural, that they might have taken it away themselves; and the *premises* being yielded, the *consequence* would have been undoubtedly and immediately deduced. But their lordships could produce no record or evidence, as a voucher for this polite concession. And if any there be, it is more antient than the Magna Charta of king John; for in that æra, the peers of Ireland enjoyed this right, as it is evidently proved by the schedule of precedents annexed.

‘The truth of the case is this, that they hold it primarily from the standing laws of honour, which prevail over the whole civilized world. La Roque, an eminent writer, in his treatise of nobility, tells us, That “*celui qui est noble en un lieu, est noble partout, puisque la qualité de l’homme n’est pas plus indivisible que sa propre substance, & qu’il est de la bienséance, & de l’utilité pour l’entretein de la société des hommes de reconnoître chez soi la noblesse d’un étranger:*” which is, “That a nobleman in one place is a nobleman in another place, and it is agreeable to general convenience, and necessary for the good governance

governance of society, mutually to allow the pre-eminence of the nobility of foreign countries."

"He says farther, "Que la noblesse est une qualité adhérente à la personne, qui se porte partout : Cælum, non animum mutant, qui trans mare currunt ;" "Nobility is a quality inherent to the person, notwithstanding any change of place or country."

"The peers of England, from the nature of their office of hereditary judges, ought to be well informed in the laws of nature and nations, and in the civil law, as well as in that of their own country. If they consult the civil law, they will find, that the nobility of a foreign country are in all parts of Europe received with such respect, that they are even allowed the place before the nobility of their own rank abroad. Thus a foreign baron is treated as a viscount, and a viscount as an earl, out of their own respective countries. This rule is constantly observed in all ceremonials, insomuch that if any prince should charge an officer of arms with a commission to a foreign court, that officer, if a pursuivant, will be received as an herald; if an herald, as a king at arms.

"The civil law is the rule of all matters of this nature in all nations, where the law of the particular land does not oppose it. And the law of any particular land is either *positive* or *prescriptive*. As it appears therefore, that the matter of precedence is not in this country regulated by any *positive* law, should the *prescriptive* law, contended for by the Irish peers, be not allowed to have its force, the *civil law* will intervene, and the peers of England will unwarily establish a precedence in favour of the Irish peerage far more injurious to themselves according to their estimation of the thing. For whereas the peers of Ireland now claim only a right of precedence, before those of the inferior orders of nobility in England, if that claim should be denied, they will instantly become intitled by the general law of nations to precedence in England, even above all the English nobility of their respective degrees."

It would be petulant in us to pretend to decide upon a dispute which affects the dignity of the first personages of the nation; but we may venture to pronounce, that this defence of the right of precedence of the Irish peerage is learned, shrewd, close, animated, and every way worthy of the noble ancestor of the eloquent *Egmont*, and, indeed, of the pen of a *Grotius*, a *Puffendorf*, or a *Montesquieu*.

ART. IV. *Extracts from such of the Penal Laws as particularly relate to the Peace and good Order of this Metropolis. To which are added, some general Cautions to Shopkeepers; and a short Treatise on the Office of Constable. By John Fielding, Esq; one of his Majesty's Justices of the Peace for the Counties of Middlesex, Essex, and Surry, and for the City and Liberty of Westminster, 8vo. Pr. 3s. 6d. Millar.*

THE magistrate, to whom we are obliged for this salutary publication, dedicates the result of his painful labours to the duke of Newcastle, as the acknowledged patron of works of science and public spirit; taking occasion to insinuate to his grace, how trifling the emoluments arising from the distribution of justice, and the preservation of good order, are in proportion to the toil and danger consequent on a faithful discharge of the office:—an office, says Mr. Fielding, which can only be made lucrative by the *highest* dishonesty, the meanest venality, and the basest corruption. Our author, however, confesses by this very complaint, that a justice of the peace may fall upon methods of rendering his employment capable of producing a competency; and if same may be credited, this modern type of justice, as we find her represented by the ancients, eminently possesses the faculty of uniting private with public interest, by reversing the political doctrines of the ingenious author of the fable of the bees, and making public vices conduce to private benefit.

Mr. Fielding is very charitably of opinion, that many of the common people trespass against the laws, rather from ignorance than wilful obstinacy, or a vicious disposition; he has therefore compiled these extracts, to render easy the access to a competent knowledge of the laws, and prefixed this hint as a gentle breeze of applause, vulgarly called a puff, whereby the work may be waisted with the greater conveniency from the shelves of the bookseller, upon which it might otherwise remain a heavy incumbrance.

The following observation on the rewards assigned by the legislature to informers is extremely sensible, and, in our opinion, merits the attention of parliament.

“The legislature, by giving one-half of the penalty to the informer, doubtless intended to facilitate the execution of the penal laws; but it certainly has a contrary effect: for those who make informations before magistrates from the mere motive of the reward, are of the disreputable kind; and the advantages annexed to informers have rendered the office itself odious, and deterred many reputable persons from redressing injuries

injuries and inconveniencies they have laboured under for fear of the odious imputation of an informer. And it is believed, that if rewards in general, given to informers by penal laws, were taken away, and the whole penalty given to the poor, &c. the laws themselves would be easier executed, and the evils they were intended to remedy, easier removed. For it is from experience I have observed, that for one information made from the motive of the reward, twenty have been made from a desire only of removing a public evil or nuisance, without the least regard to the reward, which such informers have generally applied themselves to charitable uses, having first paid the expence of the prosecution: but as gain is the common idea of the motive of all informations, many even of these persons have been insulted for their good offices to the public, which would not be the case if rewards in general were taken away; and the removal of evils themselves would always be found sufficient motives for complaint, and at the same time it would give weight and dignity to the laws themselves."

But we cannot assent to the method our author proposes for the better lighting the streets, lanes, and allies in the city of London and liberties of Westminster, which would only be vesting more power in the hands of parish officers, than their general conduct in the management of public money seems to deserve. He recommends a tax to be levied for this purpose upon every parish, at the discretion of the church-wardens, overseers, and a justice of the peace, who should regulate the number and distances of lamps in every street. For our own parts, we should be sorry to see any more of the public money lodged in the hands of such treasurers, who, for the most part, consist of low mechanics, that convert parish offices into lucrative employments, and compensate their loss of time by means which the gentry would disdain, could they be prevailed upon to attend parish business.

The subsequent observations on the artificial scarcity of fish, occasioned by a villainous combination to keep up the price, whereby the poor are wholly deprived of one of the great blessings of our insular situation, we think may prove of public benefit. Mr. Fielding apprehends that the inconvenience might be removed, if the gentlemen belonging to the British herring fishery, "a large, able, and respectable body, would (besides the catching of herrings) become fishermen for this metropolis; which, as they have much leisure from their other fishery, are accustomed to, and conversant in, the building of boats, making of nets, and hiring of fishermen, they can carry on, with more ease, and less expence to themselves, and more utility to the public, than any other body whatever. By this means

means an immense quantity of fish would be brought to Billingsgate and Westminster markets, yet not more than this town would consume, and would totally destroy the present monopoly of different fish, viz. lobsters, turbot, &c. as well as the little combinations lately practised to make an artificial scarcity : and as the conveniency of a plenty of fish in London and Westminster to all ranks of people, is much easier to be conceived than expressed, I shall now mention what seems farther necessary to the furtherance of this plan : and first, that the legislature should enable the members of the Free British Herring Fishery to apply a necessary part of their capital to this proposed fishery, which cannot be attended with any hazard, as ready money is always paid at the fish-markets ; so that it will rather enrich the body, and enable them to carry on the herring fishery itself with more effect and advantage, than obstruct it.

“ Secondly, Besides the provisions made by the late statute relative to sea fish, an officer should be appointed to attend both markets to see such methods faithfully executed, as the legislature shall think necessary, to prevent the engrossing or monopolizing of any fish brought to the said markets for sale.

“ Thirdly, That every person selling fish by retail out of the said markets, shall be obliged to expose to open view from eight to twelve in the morning, whatever fish he has to sell, with a penalty for concealing any part of the same.

“ In this plan, public spirit and interest will go hand in hand ; and as they will be enabled to fit out a larger fleet of fishing-boats than was ever yet sent to sea, great plenty of fish must be the consequence, and cheapness will naturally follow ; and by little bounties and rewards which they themselves will be able to give to fishermen, it is hoped that the evil now so loudly complained of, will be most effectually cured ; and the fishmongers themselves, who have lately been the dupes of the fishermen, and the monopolizers of particular fish would have reason to rejoice ; for, by selling more fish at reasonable rates, their gain would be the same.”

The proposal is of such a nature as promises mutual advantage to the inhabitants of the metropolis, and the British herring fishery.

Whether the following remark may have any view to the author's own private interest, we will not take it upon us to decide ; certain it is, that regulations are much wanted with respect to domestic servants. After taking notice that the law only extends to servants in husbandry and labourers, Mr. Fielding's words are : “ The body of domestic servants is very large,
and

and at present without any regulation; but it is apprehended; that if a register-office, founded on the same principles, and executed by the same methods as that in the Strand, so long carried on by Mr. Fielding and Co. were to be under parliamentary sanction, to have all imitators suppressed, to be executed by commissioners, and the profits arising to go to the government, it would be a great blessing to mankind; as it would open a fair channel for preferment for every faithful, industrious, and diligent servant, and would effectually prevent dissolute servants from admission into quiet worthy families."

The author's observations on the combinations formed by journeymen upon particular occasions, to increase their wages, deserves regard.

"The master taylor in this metropolis have repeatedly endeavoured to break and suppress the combinations of their journeymen to raise their wages, and lessen their hours of work, but have ever been defeated, notwithstanding the excellent provision of the above statute; and this has been in some measure owing to the infidelity of the masters themselves to each other; some of whom, taking the advantage of the confusion, have collected together some of the ablest of the journeymen, whose exorbitant demands they have complied with, while many other masters have had a total stop put to their business, because they would not be guilty of a breach of so necessary a law; but the success of the journeymen in these disputes, and the submission of their masters, is chiefly owing to the custom the masters now have got of charging extra wages in their bills, by which means they relieve themselves, and the imposition is thrown entirely on the public, who can alone redress it, by throwing it back again upon the master taylor, for whose benefit and security the legislature has taken such pains as leaves him without room for complaint."

Hence it may reasonably be inferred, that the consumer has a right to dispute extra charges, and would certainly be relieved by law from an imposition, the very necessity occasioning which is itself a breach of statute.

In general, we may observe of this performance, that the great scope seems to be the acquiring as much power as possible to the sessions, and suggesting hints for the peculiar advantage of a certain individual, who makes a very conspicuous figure among the acting justices of this metropolis; though publishing the penal laws in so commodious a volume may likewise tend to preserve the peace and good order of society. The police of this great city is on all hands allowed to be extremely defective; and whatever contributes to remedy so universal a grievance, ought to meet with public encouragement.

ART. V. *A Method of breaking Horses, and teaching Soldiers to ride.* By Henry Earl of Pembroke. 12mo. Pr. 2s. 6d. Dodfley.

IT is with singular pleasure we see the illustrious name of *Pembroke* added to the catalogue of noble authors; and a young nobleman instructing his countrymen on a subject so important, and generally so little understood, at a time of life usually dedicated only to dissipation and pleasure. Let no solemn Dons imagine that his lordship has employed his pen on a mean affair, fit only for grooms and professed riding-masters, or that he has at all derogated from the man of quality: horsemanship was held by the Greeks in the highest esteem, and justly numbered among the most essential branches of military knowledge. Xenophon and Arrian, both of them philosophers, generals, and men eminent for their taste and literature, thought it not beneath them to write treatises on this very subject. Indeed, till later times of sloth, indolence, and effeminacy, horsemanship was thought an accomplishment so peculiarly belonging to gentlemen and noblemen, that it was scandalous for either to be unskilled in it. Many persons of the first rank and merit made it their particular study; and the name of William duke of Newcastle will be more honoured by posterity for his excellent treatise on riding, than for his care of the education of Charles II.

It will detract little from the merit of the work, should we allow that most of its contents were known before to proficients in horsemanship; as much choice and judgment are shown in the composition, and we will venture to pronounce almost every part of it is perfectly new to nine-tenths of those for whose instruction and use it is intended. We rather wish his lordship had not supposed his readers already knew *something*, but had begun with the first rudiments, and been more explicit in many of his directions. When, for instance, he gives rules for knowing when an horse gallops *false* and *disunited*, he would have been much more intelligible and pleasing, even to many of those who pretend the book wants novelty, had he transcribed *Gueriniere's* description of the various positions of an horse's feet in all his paces, and the times of taking them up and setting them down, in each relatively;—a thing easily comprehended, and though necessary to be known, would have been *new* to the generality of grooms, and to some few of those who boast of having learned to ride.

We cannot however, without forfeiture of that impartiality we owe the public, omit observing, that the work is not free from

from defects and inaccuracies. We are frequently disgusted with seeing both words and phrases used in a sense so much after the French manner, that to a mere English reader they are unintelligible; and this too when his meaning might be as well expressed in pure English. For instance, *possesses-himself*, (p. 8) *defend himself*, (p. 39) where *resist* would have been as well, and *resist* (p. 77) where *support* or *sustain* seem more suitable, as *resist* may be applied to the correction he is directing, whilst his meaning is, that a weak horse cannot *support* violent action. But these are defects easily pardonable in a young author, full of his subject, and zealous for the improvement and perfection of the service. Probably, as most of the best writers on horsemanship are in French, he had his first rudiments in that language, and the precise meaning of the phraseology we blame being familiar to him, he was less attentive to guard against ambiguity.

The warmth with which he censures several pernicious opinions and practices is very becoming the man of quality, unawed by custom or authority, or the danger of offending those who find their account in the continuation of abuses. Much more honourable to him, as an human creature, is that spirit of tenderness to the most useful of animals which animates the whole work. Supported by reason, and the experience of the best masters, his lordship recommends the greatest gentleness possible in bringing horses to obedience; encouraging always, correcting seldom, and that with great moderation, never requiring of them more than what they are sufficiently prepared for by preceding lessons, and never any thing but what is suitable to their frame, strength, and disposition. Every merciful man must be pleased with the indignation he expresses at the contrary manner of proceeding, by which many a good horse is made vicious, and an enemy to man; who knows that there is a sect (if we may so call them) pretending to very superior skill in horsemanship, who attempt to pass off a confusion of wild, irregular motions, the mere effects of rage and despair in a poor animal, whipped and harrassed beyond all bearing, for fine action, and complete dressing. Such have seen enjoying, with the utmost self-satisfaction, the stupid applause of a set of ignorant spectators, who admired this charlatanerie as a wonderful performance, which all real judges must be sensible was like Shakespear's tale, told by an ideot, *full of sound and fury, but signifying nothing*.

Chap. I. treats of the method of preparing horses to be mounted.

Chap. II. treats of placing new men, and rendering them firm on horseback.

As some of our readers, though not ambitious of being great horsemen, may be desirous of attaining a secure seat on horseback, the following extracts may prove of use to them.

‘ Various are the methods, that are used, of placing people on horseback ; there are but few, who consult reason in it ; and every fool follows, and unhappily teaches his own silly system. Some insist, that no pressure at all, in a manner, should be upon the backside ; others recommend the seat almost upon the back-bone : out of these two contrary, and both equally ridiculous methods. an excellent one may be found by taking the medium. Before you let the man mount, teach him to know, and always to examine, if the curb be well placed, (I mean, when the horse has a bit in his mouth, which at first he should not ; but only a snaffle, till the rider is firm in his seat, and the horse also somewhat taught ;) and likewise if the nose-band be properly tight ; the throat-band loofish, and the mouth-piece neither too high nor too low in the horse's mouth, but rightly put so as not to wrinkle the skin, nor to hang lax ; the girths drawn moderately, but not too strait ; and the crupper, and the breast-plate the same. When these things have been well looked to, let the man approach the horse gently near the shoulder ; then taking the reins and an handful of the mane in his left hand, let him put his foot softly into the left stirrup, by pulling it towards him, lest he touch the horse with his toe, (which might frighten him) ; then let him stand up a moment on it with his body strait, but not stiff ; and after that, passing his right leg clear over the saddle without rubbing against any thing, let him seat himself calmly down. He must be cautious not to take the reins too short, for fear of making the horse rear, fall back, or throw up his head ; but let him hold them of an equal and proper length, neither tight nor slack, and with the little finger placed betwixt them.’

‘ Thus then place the man in his saddle, with his body rather back, and his head held up with ease, and free from stiffness ; seated neither forwards, nor very backwards, with the breast pushed out a little, and the waistband of the breeches also a little forwards ; the thighs and legs turned in without constraint, and the feet strait, neither turned in nor out : by this position, the natural weight of the thighs has a proper and sufficient pressure of itself, and the legs are ready to act, when called upon : and herein care must be taken, that they hang down easy and naturally, and be so placed, as not to be touching, wriggling about, and tickling the horse's sides, but always near, when wanted, as well as the heels.

‘ The body must be carefully kept easy and firm, and without any rocking, when in motion ; which is a bad habit very readily contracted, especially in galloping. It is necessary that the left elbow be gently leant against the body, a little forwards ; for was it not to be so rested, the hand could not be steady, but would consequently be always checking, and of course have pernicious effects on the horse’s mouth : and the hand ought to be of equal height with the elbow ; because, if it were lower, it would constrain and confine the motion of the horse’s shoulders, which must be free. I speak here of the position of the hand in general ; for as the mouths of horses are different, the place of the hand also must occasionally differ : a leaning, low, heavy fore-hand requires a high hand ; and a nose-poking star-gazer, a low one. The right hand and arm must be placed in symmetry with the left ; only let the right hand be a little forwarder or backwarder, higher or lower, as necessity may require, in order that it may be free : and here note, that by bending both arms a little at the elbow, you will prevent stiffness.’

‘ There remains one farther observation, that ought not to be omitted, about the hand, that it must be kept clear of the body ; I mean, about two inches and half forwards from it, with the nails turned opposite to the belly, and the wrist a little rounded with ease ; a position not less graceful than ready for slackening, tightening, and moving the reins from one side to the other, as occasions may demand.’

‘ You must observe, that the stirrups be neither short nor long ; but of such extent that when the rider, being well placed, puts his feet into them, (about one third of the length of each foot from the point of it) the points may be between two and three inches higher than the heels : for longer stirrups would make it very difficult for the rider to get his leg over the baggage, forage, cloak, &c. which are fastened on behind upon the saddle ; and shorter would be bad in every respect, and answer no end at all. The length I mentioned above, is just the right one, and is to be taken in the following method ; Make the rider place himself upon the saddle, straight, even, upright, and well, with his legs hanging down and the stirrups likewise ; and when he is in this position, take up the stirrup, until the bottom of it comes just under the ankle-bone. The rider must not bear upon his stirrups, but only let the natural weight of his legs rest on them ; for if he bore upon them, he would be raised above and out of his saddle, which should never be, except in charging sword in hand, with the body inclined forwards at the very instant of attacking.

Spurs

Spurs may be given, as soon as the rider is grown familiar with stirrups, or even long before, if his legs are well placed.

‘Delicacy in the use of the hands, as well as in the use of the legs, may be given by the teacher to a certain degree; but it is nature alone that can bestow that great sensibility, without which neither one nor the other can be formed to any great perfection. An hand should be firm, but delicate: an horse’s mouth should never be surpris’d by any sudden transition of it, either from slack to tight, or from tight from slack. Every thing in horsemanship must be effected by degrees, but at the same time with spirit and resolution. That hand, which by giving and taking properly, gains its point with the least force, is the best; and the horse’s mouth, under this same hand’s directions, will also consequently be the best, supposing equal advantages in both from nature. This principle of gentleness should be observed upon all occasions in every branch of horsemanship. Sometimes the right hand may be almost absolutely necessary, upon certain troublesome horses, to assist the left; but the seldomer this is done, the better; especially in a soldier, who has a sword to carry, and to make use of.’

‘In teaching men a right seat on horseback, above all things let the utmost attention be given to prevent stiffness, and sticking by force in any manner upon any occasion: for stiffness is an enemy to every right work; and sticking serves only to throw a man (when displaced) a great distance from his horse by the spring he must go off with; whereas by a proper equilibrating position of the body, and by the natural weight only of the thighs, he cannot but be in a manner immoveable.’

Whoever compares with his lordship’s directions the practice of common English riders, must see how ungraceful and contrary to all principles of horsemanship, their seat is. They shorten their stirrups almost as much as hussars or Turks; but instead of bending their knees like those (who with bent knees keep their bodies upright, and in graceful balance) they push forward their legs, with their feet quite home in the stirrups, sit back in the saddle, and poke their heads and shoulders forward; a seat the most ungraceful, and most destitute of balance that can be conceived. This attitude obliges them to depend so much upon the bridle and stirrups, that one might better (to use the fashionable language) two to one, that among the number of ridiculous equestrian figures daily exhibited in Hyde-Park, nine-tenths could not sit the quietest horse a gallop, if deprived of stirrups and bridle, the length of Rotten-Row.

To what his lordship has said of the method of acquiring the seat on horseback, we hope he will pardon us if we add, that by turning the whole leg and thigh from the hip only, and bringing the flat of the thigh to the saddle, the legs and feet are at once in the easy position he requires.

[*To be continued.*]

ART. VI. *A Complete Collection of all the Articles and Clauses which relate to the Marine in the several Treaties now subsisting between Great Britain and other Kingdoms and States. To which is prefixed a Preface, or Introductory Discourse: Shewing the true Force, Extent, Design, and Meaning, of the principal Articles in each Treaty.* 8vo. Pr. 4s. Whitridge.

A Midst the present dearth of literary publications, we are glad to cast back our eyes on those gleanings which escaped us in the hurry of reviewing while the busy season continued. This is one of the few political tracts which started like mushrooms into existence, that we may venture to recommend, for the utility of the collection, and the good sense and knowledge of the comment upon the marine treaties between Great Britain and the other commercial nations of Europe. Here we meet with excellent remarks on the articles respecting trade, and our American colonies, in the treaties of Utrecht and Aix-la-Chapelle, to the loose indefinite manner of wording which, our author justly ascribes all the unhappy consequences; for such even a successful war, attended with so vast a consumption of blood and treasure, may be deemed. He traces the insidious arts, by which the French claimed the right of the whole continent of Nova Scotia, which, in the subsisting treaties, was left with an undetermined frontier to be adjusted by commissaries; a vain salvo of the ignorance or timidity of our ministers, which the French never failed converting to their own advantage. He describes the means pursued during the regency of the duke of Orleans, to open a communication between the rivers Mississippi and St. Lawrence, so as to connect a large tract of inland continent with the sea. He relates the intrigues by which they weaned the Indians from their attachment to Great Britain, and the little confidence to be placed in the oaths taken by the French inhabitants of our colonies, by the examples of their conduct in the year 1749, when they passed over the river Chinecto to their countrymen then in arms, and were protected by M. Corne, in despite of the utmost endeavours of major Lawrence, whose instructions were too limited for the vigour of his genius. In a word, the commentator recites every evasion

of

of the treaties respecting our northern colonies on the continent of America, the fruitless negotiations carried on for a series of years between the courts of London and Versailles, and the particular causes of the origin of the present war, which he elucidates by the particular articles of the treaties of which the French took advantage.

In regard to the treaties subsisting between Great Britain and Spain, our author is no less intelligent. He relates the causes of the last war between the two nations, and the right which the Spaniards claimed of visiting our ships in the Spanish West-Indies, even beyond the reach of the utmost jurisdiction of their settlements; and gives the subsequent judicious observations on the true force and extent of the twenty-first and twenty-second articles of the treaty of Madrid, in 1667, which declare, in general, "That the subjects of the two crowns respectively, shall have liberty to traffic throughout all countries, cultivating peace, amity, or neutrality, with either of them; and that the said liberty shall in no wise be interrupted by any hindrance or disturbance whatsoever, by reason of any hostility, which may be between either of the said crowns, and any other kingdoms." 'It has been alledged, that the liberty here stipulated, fairly extends so far, as to grant a right to carry freely the effects of an enemy; but surely this is stretching the article beyond its true intent and meaning. The liberty of traffic to the countries of the enemies of Great Britain, as thus in general stipulated, can be explained to grant to the subjects of the crown of Spain, no other right but that of carrying on, without any injurious molestation or disturbance, the ordinary means of traffic, with their own produce or property, on their own account; provided that in case of war they do not, under this pretence, attempt to screen the effects of the enemy; and on condition also, that they carry not any implements of war, or whatever else, according to the nature of their respective situations, or the circumstances of the case, may be necessary to such enemies for their defence. 'Tis true, this liberty is no more than what is allowed by the principles of natural equity, or the law of nations, and consequently, at first sight, may seem not to require a particular stipulation. But history will inform us, that amid the irregularities of war, the rules of equity in this respect were not always enough regarded, and that many governments, in time of war, did often most licentiously disturb, and sometimes prohibit totally, the commerce of neutral nations with their enemies. Hence it became necessary to fix and determine what was the general law of nations, by peculiar treaties; and hence it is, that about the middle of the last century, when the commercial regulations which now subsist

between the European powers first began to be formed, we find articles, to the same purpose as these abovementioned in our treaty with Spain, asserting in general a right to trade unmolested with the enemies of each other. These are usually placed among those articles of general import, which are commonly first laid down in treaties, as the basis on which the subsequent stipulations are founded, establishing such privileges as the rule alone would not admit. And among the rest, some nations, we shall see presently, granted mutually to each other, by new and express articles, the right of carrying freely the property of their respective enemies. These last articles, therefore, must be considered, as wholly distinct in their nature from those before-mentioned, and in their meaning totally different. The first are in affirmance of an old rule; the last create a new privilege. Those only confirm a right, which was determined by the law of nations before; these make an exception to that law. Upon the whole then it follows, that by a general stipulation in favour of trade with the enemies of another power, such as is made by the twenty-first and twenty-second articles of the treaty of Madrid in 1667, the contracting parties never intended to imply a right to carry freely the effects of that enemy; and that to establish such a right, it is necessary to have it expressly mentioned.

This extract may be deemed seasonable, at a period when common report alledges, that his Catholic majesty, contrary perhaps to his real interest, and the usual bent of his politics, is upon the eve of declaring in favour of our enemies; when it will be necessary to urge other arguments than those which simply arise from the just demands of Great Britain upon France, as the basis of an accommodation.

Next to the remarks on the treaties with Spain, follow some seasonable useful animadversions on those subsisting with the republick of the United Provinces; in the course of which he traces the endeavours of that republick to engross all the commerce of Europe, during a rupture between any of the other maritime powers. It was in consequence of a series of deep policy, that she procured the maritime regulation of 1674, whereby it was agreed between Great Britain and the republick, 'that all which shall be found on board the vessels belonging to the subjects of either of the contracting parties, shall be accounted clear and free, although the whole lading, or any part thereof, shall by just title of property belong to the enemies of the other, contraband goods only excepted.'

This is a privilege which we are astonished the court of England should ever grant, considering that it laid the basis of infinite

finite maritime power to the republick, and could never produce any advantage to Great Britain.

After enumerating the arts by which the states procured this advantageous stipulation, our author remarks, that until the present rupture with France, the Dutch never happened to be neutrals, since that time, with respect to Great Britain; for which reason the propriety of this article was never examined. ' But in 1758, when the French finding themselves unable to carry on their own trade in their own bottoms, resolved to employ the Dutch, and not only exempted their vessels from the tax of fifty *sous* per ton, but opened to them all their ports in America. The mischief of suffering the rule to pass in general terms, became notoriously manifest, and Britain resolved to make use of those means which God had put into her hands, to remedy it. Great numbers of these Dutch vessels were taken, and some of them adjudged to be lawful prizes by our court of admiralty.

' The states being extremely vexed to see the net, which they had so cunningly woven, and spread over us by the treaty, now prove at length, upon the first trial, too weak to hold us, and forcibly broken, did not spare to make heavy complaints of the breach. No less than four memorials were presented, by large deputations from their merchants to the princess governante. In one of which they threaten to oppose force to force, in case a deputation, which was proposed to be sent to England by their high-mightinesses, to solicit speedy and satisfactory redress, and to insist strongly on it, should prove ineffectual. " And, continues this memorial, if we might not seem to anticipate the deliberations of our legal regency, we would at the same time propose, that a resolution should be taken, when the deputation is sent to England, to send commissions to Russia, Spain, Sweden, and Denmark, that in case the court of England should give a negative answer, alliances, succours, and assistance, might be secured, to oppose, in concert with us, the despotic empire of the English on the sea." The princess regent, in her answer to this memorial, takes notice, that she had received " a letter from the king her father, wherein his majesty says, *The affair of the Dutch is now under consideration: and York will speedily receive the necessary instructions for settling it amicably. Some methods shall be thought of to curb the insolence of the privateers:* That she was informed Mr. York had asked a conference to treat of this matter; and that she hoped the negotiation would be attended with success." She had, in answer to a former memorial, assured them, that negotiations were carrying on at London, for an accommodation. But Mr. Hop, the Dutch minister here, soon afterwards acquainted his masters,

that our court insisted upon these two points ; namely, That the Dutch should relinquish the trade and navigation to the French islands, and also forbear supplying the French with materials for ship-building. These, in the last memorial, are called conditions prescribed, to which those merchants who are the sufferers could not subscribe, and which could not be accepted for the merchants in general. We find, notwithstanding, that both these conditions were peremptorily insisted on in the memorial, which Mr. Yorke presented by his majesty's command to the states-general, on the twenty-second of December that year, 1758 ; where having hinted, that the treaty of 1674 was enervated, by their ill faith in observing some stipulations of other treaties which were connected with it, and taken notice, that a trade of the nature which they now claimed was never permitted by themselves to others, and had been opposed by the *salus populi* in all countries ; he requires, in his master's name, " That such naval stores, as consist of materials for building and repairing the French fleets, should be comprehended in the class of contraband goods ;" and then gives them to understand, " That it was his majesty's intention, that the subjects of their high-mightinesses should enjoy all the privileges and immunities resulting from the treaty of 1674, *so far as the tenor of it was not derogated from by the present accommodation.*" In the mean time, an equipment of eighteen ships of war had been resolved on by the Dutch, to take place as soon as possible : and in April the next year, 1759, arrived at London the two deputies, according to the intimation given in the abovementioned memorial of their merchants. But seeing the prodigious success of our arms this year, especially in taking Guadaloupe, Quebec, and Canada, together with the failure of the French finances ; these unfriendly allies have thought fit to soften their animosity, and wait the further, and probably the final issue of the war ; leaving the French trade, as not worth contending for by the government at the hazard of a rupture, to private adventurers ; and, as to captures, acquiescing in the sentences of the lords of appeal, who apparently regulate their decrees by the accommodation, prescribed to the treaty of 1672, in Mr. Yorke's memorial.

Having finished this subject, the editor proceeds to some remarks on the treaties with Portugal ; the emperor, for the Austrian Netherlands ; Russia, Sweden, Denmark, Sardinia, or rather Savoy, Turkey, Morocco, and the piratical states of Africa, upon each of which the reader will find intelligent, judicious, pertinent, and instructive observations. The remainder of the volume consists of extracts from the treaties with the several courts above mentioned, relative to commerce.

ART. VII. *The Meretriciad.* 4^{to}. Pr. 2s. Moran.

THE author of this poem must be allowed to possess more genius than decency, and more wit than understanding. Amidst a variety of bald, obscene, and impudent lines, we sometimes meet with a thought or turn of expression, that distinguishes talents prostituted to the most lascivious purposes. It was difficult, indeed, to touch the impure subject without being defiled ; but our author has wantonly rioted in obscenity, and exposed to public view scenes too gross even for a brothel. Under pretence of satyrizing vice, and transmitting with infamy to posterity the names of abandoned women, too hardened for amendment, and too mean for the poet's resentment, he strives to inflame the imagination by situations the most indelicate, and allusions that cannot fail of polluting innocence. The following extract will furnish a sufficient specimen of the ability, morals, and modesty of our poet :

‘ Thee Lucy thee, whose meagre smutty charms,
 Diverted first the soldier under arms,
 Or if he wanted when his guard was out,
 A little nonsense on the silent flute,
 Then you supinely laid your matches by,
 And to the music join’d the melting sigh,
 Say was it there Orlando heard thy hymns ?
 There did he grow enamour’d of thy limbs ?
 Dark, little, dirty sulph’rous smelling wench,
 Trac’d by each pissing puppy for thy stench,
 O happy knight, whose judgment could draw out,
 Such shining beauties, from a lousy clout ;
 Yet matchless Lucy do not think I blame,
 Thy great ambition of a lady’s name,
 Nor do I care, how, when, or where the knight
 Disturb’d thy oceans, in the shades of night :
 Let the world talk, for scandal’s never dumb,
 What beats a lady’s finger and a thumb ?
 How shall my muse, my Cooper now approach,
 Exalted from a basket to a coach,
 Nothing emboldens but her not being prude,
 And kind indeed, if only kind as lewd ;
 Then say, soft Lucy, when you rode in state,
 Why would you drive at phaëtonic rate ?
 Suppose your keeper was a bit decay’d ?
 He was no less a man than you a maid ;
 Why fly your sire, with those new whiten’d charms ?
 To loll and wallow in a turnkey’s arms,
 And when you’d quite exhausted Newgate’s lust,
 You seiz’d poor Palmer with as great a gust :

Inhuman

Inhuman thirst, thou very vital drain,
 Lewder than all the whores in Charles's reign:
 But that, and more, thee Lucy, she'd excus'd,
 Had you Ben Johnson's tippling head refus'd;
 Where Usher, you and Buely oft got drunk,
 And then pull'd caps with some less dirty punk.
 When B--d--n made his last dear will and groan,
 A good annuity was then thy own;
 With this proviso---that you'd rake no more.
 Nor play the vagrant, mercenary whore.
 Alas! thy many actions since has shown,
 Thou could'st not quit the bottle and the town,
 Oft has the muse beheld thy tott'ring feet,
 And pray'd that instant for the widest street;
 But then 'twas night, and little to be seen,
 So no great matter whether foul or clean,
 At fam'd Bob Derry's, where the harlots throng,
 My muse has listen'd to thy luscious song;
 And heard thee swear like worser Drury's punk,
 The man should have thee, who could make thee drunk,
 Cit, soldier, sailor, or some bearded Jew,
 In triumph reeling, bore thee to some stew.
 At other times more riotous than lewd,
 Then nought but swords, blood, tears, and oaths ensu'd:
 So dire a conflict surely ne'er was known.
 A worse sedition Hellen could not frown.

'Men in all ranks, all characters of life,
 Promiscuous mingle in the doubtful strife,
 Broomsticks, swords, pokers, stools, chairs, fists and tongs
 Together clash, for Lucy's drunken wrongs,
 Bowls, glasses, bottles, whiz about the ears,
 And wound regardless citizens and peers:
 The females blubber, kneel, shriek, pray and swear,
 Tearing caps, laces, sattins, silks and hair:
 "Now, now the city, now the army beats,"
 'Till the loud clamours reach the public streets,
 Chairmen, links, coachmen, waiters, nightmen, pimps,
 Crowd to see *fair play*---to the culls and nymphs,
 The noise at last, the drowsy watchmen catch,
 And twirl their rattles, for their brother watch;
 Away they hobble, with their lights and clubs,
 A little conscious they'll receive the drubs;
 Join the confusion, hoping to subdue
 This bloody, ever fighting motley crew;
 But all in vain---they only serve to raise
 The fire, as fuel to create more blaze.

Heard

Heard you that rush of woe?—those horrid cracks,
 Ten lanthorns broke, ten watchmen on their backs;
 A worser ruin Derry's never saw;
 Two Jews were kill'd, a bobwig, and a beau:
 At last the constables with numbers beat,
 And crown the warriors with a round-house treat,
 By them in triumph Lucy's bore away,
 A captive queen, to wait the rising day;
 She in her arms embrac'd a drunken beau,
 And with him snor'd upon a truss of straw,
 Rose the next morning with her batter'd corps,
 And march'd in matchless bronze to Fielding's door,
 "O let the rigid sentence be forgot,"
 For Bridewell was never my Lucy's lot.*

We must not omit the impudent insinuation thrown out against one of the first personages in the nation (l. 36) which certainly merits keener correction than what the critic has the power of applying.

ART. VIII. *Eloisa: or, a Series of original Letters collected and published by J. J. Rousseau. Translated from the French. In 4 Vols. 8vo. Pr. 12s. Becket.*

THERE cannot be a more difficult task than to convey a just idea of a performance, where the elocution, fire, sensibility, refinement, and paradoxical humour of the author, constitute its principal ornaments and blemishes. Rousseau despises the common aids of plot, incident, and contrivance, and effects all his purposes by mere strength of genius and variety of colouring. His attitudes are common, but they are painted with such energy and grace, as cannot fail of striking with all the force of novelty. Like a sculptor who has drawn his materials rough from the quarry, he polishes, and in a manner animates the clumsy marble: even the simple *Valesians* become in his hands the most amiable people on earth. Such are the characteristics of the new *Eloisa*, of which we formerly exhibited a sketch, under the title of *Lettres de deux Amans habitans d'une petite ville au pied des Alpes**, and upon which we now venture to extend our criticisms, in compliance with the taste of many of our readers.

Our ingenious author, spirited and masterly in all his productions, has formed his *Eloisa* on the plan of the celebrated *Clarissa*, the favourite work of our late countryman the amiable Mr. Richardson. Every one must acknowledge the resemblance between the distinguishing features of the principal

* Vide Critical Review for January 1761.

characters. Eloisa is a less perfect Clarissa, Clara a miss Howe, as fervent in her friendship, as witty and charming, but less humorous; merely because the Swiss writer is an intire stranger to the talent we express by the word humour. It is, indeed, the highest encomium on Mr. Richardson, that he has been deemed worthy the imitation of a writer of Rousseau's eminence, and that he still remains unrivalled in copying nature, though he may perhaps be greatly excel in deep reflection, the finer tints that discriminate genius, and certain magic powers peculiar to Rousseau, of conjuring into a single expression the substance of volumes. Of this nature we consider the first letter wrote by St. Preux to Eloisa, in which he discovers his love, situation, and all the consequent scruples and difficulties of his passion. Here by a few lines we are as deeply interested in the fate of the lovers, as if the author had traced the progress of the rising passion through a long correspondence: he has, in fact, advanced as far in his design by a few lines, as Mr. Richardson has done in the three first volumes; and nothing, in our opinion, can more justly distinguish the talents of both authors than this single observation. The English moralist describes a young lady exquisitely delicate, virtuous, beautiful, and religious, but prudent, perhaps, to a degree of coldness, an outcast from her family, persecuted by the rancorous envy of a sister, the brutal resentment of a brother, the inflexible tyranny of a father, reduced to extreme wretchedness by the intrigues of an engaging villain her lover, for whom she entertains a secret passion; and yet refusing, out of punctilio, to bestow her hand upon this lover, equal to her in birth and fortune, the admiration of the female world on account of his person, address, wit and stratagem, and at last falling a sacrifice to filial duty and misplaced delicacy. On the contrary, the Swiss philosopher paints a virgin in the bloom of youth, innocent, amiable, full of sensibility, deeply enamoured of virtue, yet swerving from its dictates, and yielding to the violence of her passions; but reclaimed by the horror of her crime, and her innate purity of sentiment. Her lover too a young man honest and sensible, romantically fond of virtue, confident of his own strength, and discovering his weakness, reasoning like a Platonist on love, and practising like an Epicurean. The very errors of both are engaging, and we admire them in their fall, because they still bear the prejudice of virtue. The one renders his heroine proof against all the assaults of temptation, thereby proposing a perfect pattern for the imitation of her sex; the other describes her subject to human frailty, lest, by elevating virtue too high, we should be discouraged from attempting to climb the steep ascent: which of the writers hath succeeded best in inculcating instruction we must

must submit to the different dispositions of their readers; one will be animated with an example, which would throw another into despair. If we may speak our own sentiments, Rousseau hath furnished the more useful instruction, as he hath taught us the means of retrieving the esteem of mankind, after a capital slip in conduct; than which he could not have read a more instructive lesson to the female world, who generally resign over to vice and wretchedness those of their own sex, who have once deviated from the paths of virtue, though earnest to redeem their errors, and more valuable members of society than those boasters of their single quality,—their *honour* and unsolicited chastity.

If we take a nearer view of the two admired performances in question, we shall find Rousseau's infinitely more sentimental, animated, refined, and elegant; Richardson's, more natural, interesting, variegated, and dramatic. The one every where appears the easy, the other the masterly writer; Rousseau raises your admiration; Richardson solicits your tears; the former is sometimes obscure; the latter too minute. Every circumstance concurs in disclosing Richardson's design; Rousseau is digressive, but his flights are the extravagations of genius. They may be considered as episodes that delight singly, and distinguish the author a fine essayist as well as an original novelist, by the peculiarity of his manner. Richardson unfolds his characters by a variety of slight touches and circumstances, which appear trivial unless you regard his design; while Rousseau, by a felicity of genius, lays naked the heart at a single stroke, and interests you in the fate of his personages, before you can be said to know them. By a simple motion of his pen, the whole groupe is assembled in the imagination, and engage the attention in proportion as they are connected with *Eloïsa*. However, the impression they make is strong, but it is evanescent; like the fleeting pictures of a dream, they strongly agitate for the time, and are afterwards forgot; while those of Richardson imprint the mind more durably, because the stroke is more frequently reiterated.

We may carry the comparison still farther. Richardson has strong ideas, but they arise by association; those of Rousseau flash like lightning, illuminate every surrounding object, are original, rapid, impetuous, unconnected, and scarce deducible from what preceded, or the subject in question: the former expresses a fine sentiment with an amiable but unadorned and languid simplicity; the other cloaths all his thoughts with dignity and strength, displaying every faculty of the poet, orator, and philosopher, without seeming strained, tumid, or unnatural. His great art consists in concealing his art; in giving

ing all the elegance of a court to the manners of his rural characters, and yet perfectly fitting them to their peculiar circumstances. Virgil hath been said to have dressed his shepherds in silk; it may be alledged of Rousseau, that he has educated his personages in the Lyceum. With Richardson every character appears what we really see it in life; even the drapery is not left to the imagination of the painter. The wit, humour, stratagem, and mischievous invention of Lovelace; the rough boisterous disposition of uncle Anthony; the brutal manners of Mowbray, the humanity and natural good sense of the reclaimed Belford; the honour and soldier-like behaviour of Mordaunt; the shocking catastrophe of the abandoned Mrs. Sinclair; in a word, every circumstance of every person is copyed with the utmost accuracy from where it really exists, almost without exaggeration. If Richardson hath described in Lovelace a character which exceeds the powers of Rousseau, it is because that species of humour has no existence in Switzerland. If Rousseau hath painted a cold, insensible, stoical lover in Wolmar, who admires the virtue of his wife, and confides in her honour, even while she is present and alone with the object of her first affection, and the author of her fall, it is because the character is natural enough to the country, however strained it may appear to an Englishman. It may be thought that Rousseau has injured the Christian religion by advancing arguments in defence of deism, which he hath left unanswered, and rendering Wolmar so respectable in his infidelity; we are not going to vindicate the author in this particular. To us it appears, that in all his writings he has considered religion too much as a merely political institution, though in his *Eloisa* he has urged nothing except what was perfectly consonant to the character he describes. We may as justly tax Richardson with drawing an amiable profligate, as blame Rousseau for painting a philosophical, truly moral, and exceedingly respectable deist.

The Swiss philosopher has been hardy enough to describe *Eloisa* in the married state, yoked to a man whose person she could not love, whose principles were directly opposite to her own, but whose practice strongly engaged her esteem, and rendered her constant in her duty in the most trying situations, even in the company of the amiable person who had innocently seduced her virtue, and engaged her whole heart. Wolmar has the address to attach the lovers to him, and render them more indifferent to each other, by placing an intire confidence in their honour and natural prejudice in favour of virtue. Here we meet with the finest precepts of conjugal duty, and the most enchanting description of the married state and of rural felicity that was ever penned. Without a single interesting event, we are deeply engaged in every situation, and are
equally

Equally delighted with the narrative of the historian and the lectures of the philosopher.—But it would exceed our design to remark upon every particular: to those who have not read *Eloisa*, our criticisms will afford little entertainment; to those who have, they may appear so congenial to their own reflections, as to furnish little instruction. We shall therefore close our remarks with observing, that Rousseau's manner of expressing the sublimest sentiments is natural, but it may sometimes be thought too philosophical. Some readers will call this pedantry, others affectation; to us it appears the result of original genius, incapable of speaking or thinking in the common beaten tract. Though we feel all the force of studied elocution, yet a veil is drawn over the author's labour, and we think the sentiment and expression natural to the character. Rousseau alone could make the following expressions appear with propriety in the letter of a young lady to her lover. 'If you had not prohibited me geometry, I should say, that my inquietude increases in a compound ratio of the intervals of time and space; so sensible am I that the pain of absence is encreased by distance,'—'Our souls, if I may use the expression, touch in all points, and we feel an intire coherence: correct me if I speak unphilosophically. Our destiny may part us, but cannot disunite us. Henceforward our pains and pleasures must be mutual; and like the magnets of which I have heard you speak, that have the same motion, though in different places, we should have the same sensations at the two extremities of the world.' These are natural sentiments, expressed in a manner so philosophical, as must appear affected in a young lady, unless we reflect that she is writing to her tutor in philosophy, as well as her lover.

We shall conclude with the following reflections on study, as a specimen of the beautiful essays which Mr. Rousseau hath interwoven with his subject.

‘ *To ELOISA.*

‘ O my *Eloisa*, how pathetic is the language of nature! How plainly do I perceive in your last letter, the serenity of innocence and the solicitude of love! Your sentiments are express'd without art or trouble, and convey a more delicious sensation to the mind, than all the refined periods of studied elocution. Your reasons are uncontravertible, but urged with such an air of simplicity, that they seem less cogent at first than they really are; and your manner of expressing the sublimest sentiments is so natural and easy, that without reflection one is apt to mistake them for common opinions.

‘ Yes,

‘ Yes, my Eloisa, the care of our destiny shall be entirely yours : not because it is your right, but as your duty, and as a piece of justice I expect from your reason, for the injury you have done to mine. From this moment to the end of my life, I resign myself to your will : dispose of me as of one who hath no interest of his own, and whose existence hath no connection but with you. Doubt not that I will fly from my resolution, be the terms you impose ever so rigorous ; for though I myself should profit nothing by my obedience, if it adds but one jot to your felicity, I am sufficiently rewarded. Therefore I relinquish to you without reserve, the entire care of our common happiness ; secure but your own and I will be satisfied. As for me, who can neither forget you a single moment, nor think of you without forbidden emotion, I will now give my whole attention to the employment you were pleased to assign me.

‘ It is now just a year since we began our studies, and hitherto they have been directed partly by chance, rather with a design to consult your taste than to improve it. Besides, our hearts were too much fluttered to leave us the perfect use of our senses. Our eyes wandered from the book, and our lips pronounced words, without any ideas. I remember your arch cousin, whose mind was unengaged, used frequently to reproach us with want of conception ; she seemed delighted to leave us behind, and soon grew more knowing than her preceptor. Now though we have sometimes smiled at her pretensions, she is really the only one of the three who retains any part of our reading.

‘ But to retrieve, in some degree, the time we have lost, (Ah ! Eloisa, was ever time more happily spent ?) I have formed a kind of plan, which may possibly, by the advantage of method, in some measure, compensate our neglect. I send it you inclosed ; we will read it together ; at present I shall only make a few general observations on the subject.

‘ If, my charming friend, we were inclined to parade with our learning, and to study for the world rather than for ourselves, my system would be a bad one ; for it tends only to extract a little from a vast multiplicity of things, and from a large library to select a small number of books.

‘ Science, in general, may be considered as a coin of great value, but of use to the possessor, only in as much as it is communicated to others ; it is a valuable but as a commodity in traffic. Take from the learned the pleasure of being heard, and their love of knowledge would vanish. They do not study to obtain wisdom, but the reputation of it : philosophy would have no charms if the philosopher had no admirers. For our parts, who have no design but to improve our minds, it will be

be most adviseable to read little and think much; or, which is better, frequently to talk over the subjects on which we have been reading. I am of opinion, when once the understanding is a little developed by reflection, it is better to reason for ourselves than to depend upon books for the discovery of truth; for by that means it will make a much stronger impression; whilst, on the contrary, by taking things for granted, we view objects by halves and in a borrowed light. We are born rich, says Montaigne, and yet our whole education consist in borrowing. We are taught to accumulate continually, and, like true misers, we chuse rather to use the wealth of other men, than break into our own store.

‘ I confess there are many people whom the method I propose would not suit, who ought to *read much* and *think little*, because every borrowed reflection is better than any thing they could have produced. But I recommend the contrary to you, who improve upon every book you read. Let us therefore mutually communicate our ideas; I will relate the opinions of others, then you shall tell me yours upon the same subject, and thus shall I frequently gather more instruction from our lecture than yourself.

‘ The more we contract our circle, the more necessary it is to be circumspect in the choice of our authors. The grand error of young students, as I told you before, is a too implicit dependence upon books, and too much diffidence in their own capacity; without reflecting that they are much less liable to be misled by their own reason, than by the sophistry of systematical writers. If we would but consult our own feelings, we should easily distinguish *virtue* and *beauty*: we do not want to be taught either of these; but examples of extream virtue, and superlative beauty are less common, and these are therefore more difficult to be understood. Our vanity leads us to mistake our own peculiar imbecility for that of nature, and to think those qualities chimerical which we do not perceive within ourselves; idleness and vice rest upon pretended impossibility, and men of little genius conclude that things which are uncommon have no existence. These errors we must endeavour to eradicate, and by using ourselves to contemplate grand objects, destroy the notion of their impossibility: thus, by degrees, our emulation is roused by example, our taste refines, and every thing indifferent becomes intolerable.

‘ But let us not have recourse to books for principles which may be found within ourselves. What have we to do with the idle disputes of philosophers concerning virtue and happiness; let us rather employ that time in being virtuous and happy, which others waste in fruitless enquiries after the means: let us

rather imitate great examples, than busy ourselves with systems and opinions.

‘ I always believed, that virtue was in reality active beauty : or at least that they were intimately connected, and sprung from the same source in nature. From this idea it follows, that wisdom and taste are to be improved by the same means, and that a mind truly sensible of the charms of virtue, must receive an equal impression from every other kind of beauty. Yet accurate and refined perception are to be acquired only by habit ; and hence it is, that we see a painter, in viewing a fine prospect or a good picture, in raptures at certain objects, which a common observer would not even have seen. How many real impressions do we perceive, which we cannot account for ? how many *Je-ne-sais-quois* frequently occur, which taste only can determine ? Taste is, in some degree, the microscope of judgment ; it brings small objects to our view, and its operations begin where those of judgment end. How then shall we proceed in its cultivation ? By exercising our sight as well as feeling, and by judging of the beautiful from inspection, as we judge of virtue from sensation. I am persuaded there may be some hearts upon which the first sight, even of *Eloisa*, would make no impression.

‘ For this reason, my lovely scholar, I limit your studies to books of taste and manners. For this reason, changing my precepts into examples, I shall give you no other definitions of virtue than the pictures of virtuous men : nor other rules for writing well, than books which are well written.

‘ Be not surprized that I have thus contracted the circle of your studies ; it will certainly render them more useful : I am convinced, by daily experience, that all instruction which tends not to improve the mind, it is not worth your attention. We will dismiss the languages, except the Italian, which you understand and admire. We will discard our elements of algebra and geometry. We would even quit our philosophy, were it not for the utility of its terms. We will, for ever, renounce modern history, except that of our own country, and that only on account of our liberty, and the ancient simplicity of our manners ; for let no body persuade you that the history of one’s own country is the most interesting : it is false. The history of some countries will not even bear reading. The most interesting history is, that which furnishes the most examples, manners, and characters ; in a word, the most instruction. We are told that we possess all these in as great a degree as the ancients ; but turn to their histories and you will be convinced that this is also a mistake.

There

‘ There are people whose faces are so unmeaning, that the best painter cannot catch their likeness, and there are governments so uncharacteristic as to want no historian ; but able historians will never be wanting where there is matter deserving the pen of a good writer. In short, they tell us that men are alike in all ages, that their virtues and vices are the same, and that we admire the ancients only because they are ancients. This is also false : in former times great effects were produced by trifling causes, but in our days it is just the reverse. The ancients were cotemporary with their historians, and yet we have learnt to admire them : should posterity ever admire our modern historians, they certainly will not have grounded their opinion upon ours.

‘ Out of regard to your *constant* companion, I consent to a few volumes of belles letters, which I should not have recommended to you. Except Petrarch, Tasso, Metastasio, and the best French theatrical authors, I leave you none of those amorous poets, which are the common amusement of your sex. The most inspired of them all cannot teach us to love ? Ah, Eloisa, we are better instructed by our own hearts ! The phrases borrowed from books are cold and insipid to us who speak the language of our souls. It is a kind of reading which cramps the imagination, enervates the mind, and dims its original brightness. On the contrary, real love influences all our sentiments, and animates them with new vigour.’

In a word, if we think Richardson more simple and affecting in his manner, we must allow that Rousseau is more masterly and instructive.

It is but justice to add, that we never perused a more spirited, just, and elegant translation than this of Eloisa, though one of the most difficult performances in the French language, as it abounds with turns, sentiments, and idiomatical expressions, which will hardly bear being translated into a foreign tongue.

ART. IX. Antonii Schultingii *Jurisconsulti Oratio de Jurisprudentia* Marci Tullii Ciceronis *notis illustrata per Robertum Eden nuper Archidiaconum Wintoniensem.* 4to. Pr. 2s. 6d. Sandby.

CICERO has been generally admired for the sweetness and persuasion of his eloquence, for the universality of his erudition, the humanity and good sense of his philosophy ; he hath been considered as the friend of liberty, and the protector of Rome, against sedition and tyranny ; but scarce ever as a

civilian and profound writer in jurisprudence. We find him, indeed, in his fine treatise *De Oratore*; in his little piece to Herennius upon the same subject; in several of his epistles to Atticus, and others; in his orations, and in his masterly treatise upon the laws, bestowing the highest encomiums upon Mucius Scævola, the augur, for his uncommon knowledge in this branch of erudition, and likewise upon the study itself; but yet he wrote nothing expressly upon the subject, to evince his own proficiency in the civil law: for as to the treatise *De Legibus*, it is purely philosophical. The truth is, the Roman law in Cicero's days was extremely vague, without method, or scientific principles. The twelve tables were the basis; but these were so limited, that in most cases equity was determined by the ability of the pleaders, and the will of the judges. We see Cicero extremely contradictory in his different orations, affecting with an irresistible torrent of language whatever best answered the purpose of his client, and applauding or condemning persons and things, as it suited the occasion. It is only in his epistles, and a few of his didactic philosophical pieces, that we are able to discover his own sentiments upon any subject; for either where he speaks as an orator or dialogist, the thoughts are entirely adapted to the characters and circumstances. Our learned author Schultingius, however, will have it, that Cicero ought to be studied not only as a philosopher and orator, but a profound civilian, whose writings are the finest introduction to that study, and particularly to the code and pandects of the emperor Justinian. Certain it is, that his writings are full of allusions to the Roman law, and cannot be perfectly understood without some acquaintance with the antient writers on jurisprudence; but this we regard as no proof of his knowledge, because we meet with similar allusions in Virgil, Horace, Juvenal, Persius, and all the poets and historians, who cannot for that reason be considered as civilians. Schultingius is himself too much the orator to have weight upon this occasion; it was his business to load his favourite author with a variety of ornaments, and he has succeeded, by assembling in one point of view all the detached sentences of the Roman orator, which were capable of displaying his intimate acquaintance with jurisprudence, however scattered and unconnected they may appear in his works. He has made Tully the model of his eloquence, and indeed expresses himself in general with true classical elegance and purity; though he sometimes falls into obscurity from imitation. An instance of this we meet with, where he speaks of the imperfect state of the law in Cicero's days, at the same time that he insists on the utility of science. 'Et hoc quidem præcedat oportet, ac si tunc ipsa rerum quotidiana documenta accesserint, atque ea ratione artis præcepta confirmata, ac in succum et

et sanguinem conversa fuerint, tum vero non potest non inde præclarum aliquid et singulare exoriri.' Every one the least tinctured with classical erudition, must immediately feel the laboured inelegance of this unharmonious, almost unintelligible and ungrammatical period.

Our author besides pilfers whole expressions from the Roman orator, and seems so apprehensive of solecism, that his whole oration is nothing more than a garland of choice flowers, culled from the several parts of Tully's writings. Hence his sense appears frequently maimed, his ideas expressed with languor, and the whole piece, however learned, little better than a flat parody, and servile imitation.

We are informed in the preface, that the oration here presented to the public, was intended only for an introduction to a much larger work, which the author proposed on Cicero's jurisprudence. It consists chiefly of encomiums on that admirable writer, tending to excite youth to the study of so excellent a pattern. He begins with examining the question, whether oratory has contributed more to the good or to the prejudice of mankind, stating all the arguments which have been advanced on both sides, by Tully himself and other writers; after which he demonstrates, that the faults attributed to the art, were wholly owing to the misconduct of its professors. We must confess we do not perceive the connection between this and the proposed subject; accordingly the transition to Cicero's knowledge of the civil law is abrupt, and such as evinces, that Schultingius was a mere scholar, without invention, genius, or the creative powers which alone mark and adorn the fine writer. We recommend this oration, however, to those who would acquire a more intimate acquaintance with Cicero, and as a serviceable auxiliary to Sigonius on the Roman law.

ART. X. *Essays on the Important Truths contained in the Holy Scriptures; humbly proposed to the Consideration of all, but designed principally for the Instruction of Youth in Grammar-Schools.* By Samuel Seyer, M. A. Master of the Free Grammar School, Bristol, and late Fellow of Pembroke College, Oxford. 8vo. Pr. 1s. Millar.

THE author of this little tract, sensible that the whole duty of a schoolmaster does not consist in merely teaching his pupils the elements of erudition, endeavours to discharge the dictates of his conscience by instructing them in the mo-

mentous truths of our holy religion, and impressing their tender minds with a spirit of piety, and a sense of what they owe to God, their neighbour, and themselves. This is what he professes in his sensible and pathetic address to his scholars; and we have all the reason to believe that he is sincere, as there breathes through the whole performance a fervent spirit of devotion, and a warm but rational zeal for the Christian religion, the principal doctrines of which he explains in a concise, familiar, and satisfactory manner. He has chosen the Christian Institutes of bishop Gastrel for his model, and pretends to no higher character than that of a compiler from the best authors upon his subject. We think it immaterial to the reader, and particularly to the school-boy, whether the treatise be original or not, as it is certainly judiciously executed for instruction, and one of the best abstracts from the most celebrated writers of practical divinity that we have perused. Scripture is the only authority referred to by our author; metaphysics are carefully avoided, and religion taught from those sacred books, which to the believer must be deemed the fountain, equally of a sound faith and rational practice. He observes, that as the scriptures are the source of Christian knowledge, as from them are learned the nature and attributes of God, the original formation of man, his fall through sin, his redemption by grace, the means of securing an interest in his redemption, and the duties incumbent on the redeemed, so the scriptures can be the only safe groundwork of essays intended to enforce the practice of Christianity; and certainly this method of instruction is infinitely preferable to the dogmatic, whimsical, and sometimes blasphemous comments of enthusiastic systematic theologians, who write merely to shew their talent at wresting, confounding, and torturing a text, which ought to remain sacred and inviolate.

We shall quote one essay, in confirmation of the truth of the character we have bestowed on this performance. The author shews the superiority of the Christian over heathen morality, in the following words:

‘The morality taught in the gospel of Christ, and enjoined to all Christians as the necessary test of the sincerity of their profession, is truly perfect and excellent; extending itself not only to outward actions but to the most secret thoughts, and engaging the heart and affections to the pursuit of real holiness; *casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.* Christianity, in respect of the purity of its morals, as well as the efficacy of its doctrines, tends to make the true professor of it a *new creature*.

‘Hence

‘ Hence the *fruit of the spirit*, or that fruit which is produced by the operation of the holy spirit in the heart of the true believer is *love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance*. These are the genuine effects of a true faith in Christ, and these comprehend such a system of exalted morality, as tends to make the person possessed of them, like the uncreated fountain of all goodness, to be *perfect as his father, who is in heaven, is perfect*.

‘ A morality this vastly superior to what was ever inculcated in the writings of the *philosophers*, or thought necessary to be practised by the most virtuous heathens! Who among them ever thought *chastity* a virtue necessary to recommend them to the divine favour? Indeed the rites of some of their deities allowed of and sanctified the most shameless prostitutions. But Christians are commanded to be chaste, for a reason that carries with it the utmost weight, because their *bodies are the temples of the Holy Ghost*.—Where are *humility*, and an acknowledgment that they received their mental abilities, or their moral goodness from God inculcated in their writings? Rather they plumed themselves on their good qualities, and thought they had a right to boast of their virtues, as the effects of their own proper powers. This made the *few* who were possessed of them haughty and supercilious, and puffed up with so high a conceit of themselves, as to hold others in the utmost contempt. But the Christian hath learnt to acknowledge, that there is nothing which *he has not received*, and therefore, *that all boasting is excluded*: and that *every good gift, and every perfect gift is from above, and cometh down from the father of light*: and to be so sensible of his inability to merit any thing by his most perfect obedience, as to own himself an *unprofitable servant*.—Where among their boasted moralists are forgiveness of injuries and universal benevolence explained and enforced as necessary to form a perfect character? But these are the *distinguishing duties of the gospel*. How nobly are Christians taught to triumph over the turbulent passions of corrupted nature, when they are taught to *bless those that curse them, to do good to them that hate them, and to pray for those that despitefully use them and persecute them*! What a generous and lovely temper is promoted by the duty of *universal benevolence*! Every man is considered as the Christian’s *neighbour*, and as such entitled to the kind offices of humanity and friendship. As *members of one body* Christians are enjoined to consult the good of the whole, by promoting the interest of each individual; and this benevolence extends to the soul as well as the body, and wishes and advances the eternal interest of all mankind.----These duties will ever stand forth as

distinguishing marks of the *excellence* of the *Christian morality*, and prove it superior to the dictates of human philosophy.

‘ What though a few shining precepts of virtue may be culled out from the writings of the more severe philosophers and satirists of the antients, yet some *notorious* and *avowed practices* will remain an everlasting reproach upon heathen morality. The *exposing of infants*, though destructive of the tenderest affections, and of the most pernicious consequence to society, practised in the politest and most civilized states, and in the height of human science: and *self-murder* committed by the most virtuous heathens, not only uncondemned by the best sages of antiquity, but gloried in as act of heroic fortitude, are lasting monuments of the *defect* of human wisdom and the imperfection of heathen ethics. These, and numberless other deviations from the path of real virtue, afford a collateral proof to the description of the heathen world given by St. Paul. *As they did not like to retain God in their knowledge, God gave them up to a reprobate mind, to do things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in those that do them.*

‘ The writings indeed of the later moralists among the heathens, in the decline of paganism, seem not to be liable to these objections as much as the former. The reason is plain. They corrected their philosophy by the scriptures, which were then in their hands; and the purity of the Christian ethics was in some measure transplanted into the writings of those, who were ashamed of the blindness of their predecessors, and so *borrowed* from the word of God, what they *falsely ascribed* to human wisdom. Otherwise no sufficient reason can be assigned, why their philosophy was refined just at that period, in a degree so much above the reach of the greatest genuises for so many ages before.---The same may be said of the *delineations of the religion of nature* exhibited by our modern philosophers, who have *injudiciously* ascribed that to the deductions of reason, which is in truth the product of Revelation. Their treating these subjects so clearly, is owing to the light they have received from the divine word; and *that* is improperly called the *religion of nature*, which owes it's original to a *supernatural revelation*. We can only know, how far reason *could* go upon these subjects, by observing

serving how far it *did direct* those who were unacquainted with revelation: and the writings of those can *only* be admitted as *proof* in this case, who knew no help but that of their own reason, directed by the dim light of a corrupted tradition. And whoever is conversant in these writings must observe the grossest ignorance, and the most flagrant errors in matters of religion, and the utmost defect in the systems of their best moralists, productive of the most scandalous immoralities in practice.

‘ Let us add this too to the excellence of Christian morality, that it is proposed as practicable by a most perfect example. The life and actions of the *great Redeemer*, when invested with human nature, are a pattern for his followers to walk by. He himself practised what he taught, and gave to men an unspotted example of every thing lovely and holy. The contrary to all which is true of the heathen philosophers. They spake but did not. After all their fine speeches in the praise of virtue, many of them were enslaved to the most scandalous vices; and sufficiently declared, that they were not so convinced of the truth of what they taught, as to think it necessary to regulate their own conduct by it.

‘ Let us adore then the goodness of God, who hath given us such an excellent rule, as to be able to direct us in the path that leadeth into life. And let us *walk worthy of the vocation wherewith we are called*. Let our actions be regulated by the rules of the gospel, and they will be lovely and praise-worthy. We shall then exhibit the genuine picture of true Christianity, when it is productive of a holy life, and shall so make *our light to shine before men, that they may see our good works, and glorify our Father who is in heaven.*’

ART. XI. *Universal Restitution, a Scripture Doctrine. This proved in several Letters wrote on the Nature and Extent of Christ's Kingdom: Wherein the Scripture Passages, falsely alledged in Proof of the Eternity of Hell Torments, are truly translated and explained.*
8vo. Pr. 5s. Doddsley.

THE author of the work before us, has with great genius and learning refuted the strongest objection that ever was made against the truth of Christianity. The doctrine of the eternity of hell-torments is altogether irreconcilable with the idea of a benevolent Creator.

Our author has evidently proved that the word *æon* does not imply eternity, but an indefinite space of time. For to the Jews was promised the land of Canaan for an *æonian* possession,
and

and yet this land can neither be of duration immutable, nor of duration infinitely progressive, for it must have an end when the world shall be destroyed.

In letter IV. the author proves that Christ's kingdom will consist of several parts or periods. Under this head he endeavours to shew that the Jews will be restored to the favour of the Almighty before the second coming of Christ, a doctrine which has been universally received by divines in all ages.

In letter V. he makes it farther appear that the term *αιωνιος* applied to the word spirit does not imply that it is eternal. But the chief aim of the work is to evince that all men were ransomed by Christ, and that as he died for all, the wicked, though doomed to a temporary punishment, will at length be saved by him, his character being that of a general restorer or deliverer.

In treating of our restitution indeed he advances a position, which appears to be altogether new, namely, that the human soul was a fallen creature before the creation of this world, and that Adam was appointed to be our father with a view to our recovery. This notion of a pre-existent state seems, however, to be countenanced by the following passage of Jeremiah, cited in page 170. "Then the word of Jehovah came unto me, saying, before I formed thee in the belly, I knew thee; and before thou camest out of the womb, I sanctified thee, and ordained thee to be a prophet unto the nations." It is farther confirmed by the question proposed by the apostles to our Saviour upon his healing a blind man, John. IX. 2. "Master, who did sin, this man or his parents, that he was born blind?" It is evident from this question, that the apostles were of opinion that this man had enjoyed existence in some state antecedent to the present.

It must indeed be acknowledged that such was the opinion of the Jews in our Saviour's time, as appears from the writings of Josephus and Philo Judæus, who inform us, that they looked upon the souls of men as of a nature similar to that of angels and demons: that they were created together with them; and that they lived with them in the regions above, from whence they descended into the bodies they animate upon earth.

In the following letters the author continues to refute the doctrine of partial redemption, so derogatory to the divine goodness, and fully refutes the argument alledged in its support by a celebrated writer, viz.

All men who are of the ransomed of Christ will be saved,
But all men will not be saved;

Therefore all men are not of the ransomed of Christ.

The sophistry of this syllogism consists in the word *saved*, in the place of which should be substituted the word *restored*: since, as this able divine has proved, in the most satisfactory manner, Jesus Christ was a ransom for all men. The tenets advanced in this collection of letters are not entirely new, as the famous Origen long since maintained the doctrine of the general restoration of the souls of the damned, and of wicked angels; but the learning and accuracy with which the author has proved a point that reflects the highest honour upon the Christian religion, merits the applause of those who are sincerely attached to it; and we doubt not but his performance will from all such meet with a favourable reception.

FOREIGN ARTICLES.

ART. XII. *Memoires pour servir a l'Histoire de la Vie et des Ouvrages de M. de Fontenelle.* 12mo. Amsterdam.

THESE memoirs are composed of papers published a few years since in the *Mercur de France*, and wrote by the ingenious abbé Trublet, of whom we have spoke more than once with respect. It is a history of the genius, of the wit, works, and learning of M. Fontenelle, and not of his person, or adventures, with which we are favoured. In handling this subject the abbé takes occasion to introduce the most eminent literati of the age, to grace the train of his hero, or reflect lustre on them by the brightness of his splendor. M. Trublet appears to us to have hit upon the true method of composing memoirs of illustrious personages: he touches upon nothing that is not entertaining or interesting: he disregards dates, and studies only to place every object in the justest and strongest point of view. Subjects of a similar nature, howsoever distant in time, are here connected, so as to elucidate each other, and form one regular chain of reflection. This is perhaps what alone deserves the name of true historical composition: it was the method pursued by the finest writers of antiquity, though it has been rejected by the moderns, for an unmeaning chronological series. The laws of history are analagous to those of the drama; the historian, as well as the tragedian, must study unity, connection, and progression of ideas, and, above all, he must be mindful, *pergere ad eventum*, and to omit

— *quæ* —
Desperat tractata nitescere posse.

Our abbé adheres rigidly to these rules, and his readers reap the benefit: he is clear, lively, copious, manly, and entertaining

ing in his narrative, which flows freely and uniformly through the whole tenor of his subject, without embarrassment or obscurity. He traces M. Fontenelle through the different situations of author, traveller, builder, and destroyer of systems. He examines him in the different views of a philosophic genius, a penetrating acute genius, a solid genius, a deep genius, an easy natural genius, and a *fine* genius, which, in particular, distinguished this elegant writer, and was the most constant and durable quality of his mind. Ever ornate, chaste, sprightly, and delicate, he possessed a fertile lively imagination, always subdued and under correction of a sound judgment. He draws a kind of parallel between our philosopher and his uncle, the celebrated Corneille, who, he says, did not possess grace and ease, because he excelled in strength and sublimity. Fontenelle's manner of analyzing the works of the academy, of painting the illustrious members of that society, of erecting systems, of conversing on the sciences, on morals, politics, and the manners of mankind, was peculiar to himself, and inimitable. It was so; but we cannot agree with the abbé Trublet, that it was always super-excellent. In our opinion, his critique upon the works of the academy of sciences is superficial; and the only system which we know of his (the Plurality of Worlds) a mere ingenious whim, calculated more to amuse than instruct, and demonstrative rather of poetic fancy than of philosophic judgment and sagacity. Nothing however can be more entertaining than the account of Fontenelle's writings: he is pursued from the first line he penned to the last, through a course of eighty-six years, after having lived to see a variety of revolutions in poetry, philosophy, and every branch of the arts and sciences.

In philosophy M. de Fontenelle was bred a peripatetic, under that total eclipse of reason, where men imagined they could see clearly, and groped in the dark only to stumble. In course of time and reading, he was converted to the fashionable system of Descartes. As age advanced, and reflection grew more solid, he quitted Cartesianism for a kind of system of his own, between that of Descartes and Newton; 'for though (says Trublet) he wrote an account of the Newtonian system, it was in quality of secretary to the academy, and not of a follower of the great English philosopher.'

The subsequent judgment of Fontenelle's style must be allowed to be perfectly just and impartial.

“Le style de M. de Fontenelle est infiniment agréable, indépendamment de la netteté & de l'élégance; & cet agrément consiste dans un enjouement aimable, une gaieté douce, un badinage

badinage philosophique, qui donne l'idée d'un esprit élevé, pour ainsi dire, au-dessus des sujets sur lesquels il s'exerce. . . . L'agrément du style de M. de Fontenelle consiste surtout dans la métaphore, mais aisée, modérée & juste, jamais outrée ni forcée. Il consiste à transporter les expressions d'un genre à l'autre, les expressions de la conversation aux Sciences, les expressions les plus ordinaires & les plus familières aux matières qui le sont moins, & quelquefois aussi les expressions des Sciences proprement dites à la Morale, à la Littérature, aux matières ordinaires, &c."

His character of Fontenelle is, that he was even in his temper, uniform in his conduct, exempt from ungovernable passions, and sectly agreeable, without being a slave to the caprice and humours of other men. He united gaiety with wisdom, heightened his pleasures by his vivacity, and diminished those pains which fortitude could not subdue. 'There are men (says our author after Seneca) who sometimes imitate Vatinius,' and sometimes Cato, who at one time surpass Curus or Fabricius in frugality, and at another, rival Apicius or Mecænas in sensuality. This inconstancy indicates a weak mind; it is true greatness of soul to be always the same person. The sage alone can boast of this prerogative; all the rest are men with different faces, and in a manner the same person multiplied.' *Magnum rem puta unum hominem agere.* This was directly the character of Fontenelle; and no one ever better merited the encomium of the Latin philosopher.

ART. XIII. *Epître aux Peuple, par M. Thomas. 8vo. A Paris.*

THIS epistle was presented by the author to the academy, at the time when the prize was decreed to the ingenious Mr. Marmontel, of whose performance we gave an account in our last Number. It is less animated, less ornate, and striking than the other; nor indeed would the subject admit of so much fire and imagination; but we think it so beautiful, chaste, elegant, and moral, that we lament the academy had but one prize to bestow. Every line betrays a patriot and virtuous spirit, which could not fail of recommending verses less harmonious and poetical. Mr. Thomas rails with the manly indignation of Juvenal at the luxury of the great and wealthy, but with more delicacy; while he describes the virtuous simplicity of the people, and the useful wholesome labour and temperance of the peasant, with the flowing eloquence and tuneful numbers of Virgil.

' Toi,

‘ Toi, qu’une injuste orgueil condamne à la bassesse ;
 Toi, qui né sans ayeux & vivant sans mollesse,
 Portes seul dans l’état le fardeau de la Loi,
 D’utiles Citoyens respectable assemblage,
 Que dédaignent les Cours, mais qu’estime le Sage :
 Peuple, j’ose braver cet insolent mépris :
 D’autres flattent les Grands ; c’est à toi que j’écris.

A l’aspect de ces Grands dont l’éclat t’importune,
 Je t’entends de tes cris fatiguer la fortune,
 Accuser ta misère, envier leur splendeur :
 Apprends à t’estimer, & connois ta grandeur.’

Here every reader of taste must perceive with what address the author hath introduced his subject, and opened in four lines his whole design. Nor is he less masterly in preserving the dignity of the people, while he represents them chained to the throne of a monarch surrounded with the servile tools of his caprice and despotism. The principle which reigns through the whole performance is, that utility is the true characteristic of greatness ; or, in other words, that grandeur must be founded upon services performed to society.

‘ Ta bêche & ta charrue, utiles instrumens,
 Brillent plus à mes yeux que ces fiers ornemens,
 Ces clefs d’or, ces toisons, ces mortiers, ces couronnes,
 Monument des Grands, semés autour des Trônes.’

The following exclamation is generous and sublime.

‘ Je te rends grace, ô Ciel ! dont la bonté propice,
 M’écarta de ces rangs qui sont un précipice,
 Je n’ai point en naissant reçu de mes ayeux,
 De l’or, des dignités, l’éclat d’un nom fameux :
 Mais si j’ai des vertus, si mon mâle courage
 A toujours dédaigné l’intrigue & l’esclavage ;
 Si mon cœur est sensible aux traits de la pitié :
 S’il éprouve les feux de la tendre amitié,
 Et si l’horreur du vice & m’anime & m’enflamme,
 Mon sort est trop heureux ; j’ai la grandeur de l’ame.’

These short quotations sufficiently evince that this poem breathes nothing but virtue, simplicity, and innocence ; and that Mr. Thomas possesses the art of being sublime without being inflated, bold without temerity, manly without indecorum, and concise without obscurity. In a word, he has wrote with a freedom scarce credible in a French poet, whose fate depends upon the smiles and frowns of an arbitrary minion, or mistress of a despotic prince.

ART. XIV. *Recueil des Dissertations sur quelques Principes de Philosophie et de Religion; par le R. P. Gerdil. 12mo. A Paris.*

THIS is the same author of whom we spoke with applause in our last Number: he appears now to still more advantage, as the subject is more interesting to the learned, and peculiarly within the province of the reverend father. The first essay in this collection is a mathematical demonstration against the eternal existence of matter and motion, deduced from the impossibility of finding an actual infinite series of terms either permanent, or successive. Here nothing more is advanced than what the English reader will find in the Introduction to the late ingenious Mr. Maclaurin's Fluxions. He combats the opinion, that magnitude may be augmented an infinite number of times, because it may be augmented without end. 'Are we therefore, says he, to conclude that we have an idea of infinite magnitude? It is precisely the contrary. We cannot suppose magnitude infinitely augmented, because it is capable of augmentation without end.' However, we must confess that this is mere cavilling about the term *infinite*, and that the ideas of both parties are directly the same, abstracted from the difference of words.

In the next essay, father Gerdil undertakes to prove, that the existence and order of the universe could not be determined either by the primitive qualities of bodies, or the laws of motion.

In the fourth essay, he endeavours to ascertain the distinct characteristics of *reason* in men, and *instinct* in brutes; demonstrating the spirituality of the human soul, from the nature of its intelligence. Upon each of these subjects the Jesuit is deep, refined, and masterly; but he has scarce added any thing to the writings of Leibnitz, Des Cartes, Clarke, Berkeley, Locke, and other preceding metaphysicians.

ART. XV. *Les Antiquités de Metz, ou Recherches sur l'Origine des Médiomatriciens; leur premier Etablissement dans les Gaules, leur Mœurs, leur Religion, &c. Paris.*

IT has been frequently recommended by the learned, to collect every thing relative to the history and antiquity of great cities; and to this encouragement we owe the number of impertinent useless volumes, which have, of late, been obtruded on the public, with no other view than to gratify the ambition of some citizen, more zealous for the honour of the place of his unimportant nativity, than for letters. Such unformed enormous

enormous collections as are generally seen of this kind, only augment the bulk, and swell the extent, without adding to the utility of science. The performance, however, before us is of a different nature; it is critical, accurate, learned, and entertaining; it is filled with curious researches, that reflect light on many interesting points of history. We are told it is the work of one Cajot, a religious Benedictine of the abbey of St. Arnold, at Metz; and though a recluse, he seems to possess both taste and genius. He treats of the establishment of Metz; the origin of its citizens, their manners, their religion, antient and modern; the antique monuments still existing; the limits of the antient and modern jurisdiction of the city; the epoch of the preaching of the gospel in the territory of Metz, called by Latin writers, *Metensis Tractus*; the first bishops of this wealthy diocese; the proofs that Metz was the capital of the kings of Austrasia; and the origin of laws and letters in the city and adjacent country. These are the subjects that employ the genius of our learned antiquary; which he has embellished with all that talents and labour could bestow. The language is spirited, the reflections pertinent, the erudition profound, and the performance curious and entertaining.

ART. XVI. *Reflexions sur l'Histoire, et sur les Differentes Manieres de l'Ecrire, par M. D'Alembert.*

THIS animated elegant piece, is the substance of an oration pronounced before the French academy, by M. D'Alembert, the finest genius in France, and, in our opinion, the foremost writer in Europe, in point of erudition, elegance, imagination, depth, precision, and indeed every circumstance that constitutes fine writing. He is perhaps the single instance which the present age can produce of the united talents of a profound geometrician, and truly elegant and classical scholar; of the fire of a poet tempered with the sage gravity of a philosopher. This little production will remain an eternal monument of his genius; but we cannot pretend to retail it by extracts to the reader, which would only be maiming a piece, whose greatest beauty depends on the symmetry, proportion, harmony, and dependence of its several parts.

ART. XVII. *Lettres Siamoisés, ou Siamois en Europe. Paris.*

THE French have excelled in this kind of writing. The avidity with which the Turkish Spy was read, gave birth to a crowd of imitators, and that pattern has been excelled, which rarely happens, by a copy: our readers will easily

easily conceive that we mean the Persian letters ; a work, which reflects honour even upon the genius of Montesquieu, where the most sublime philosophy is blended with the most agreeable trifling. The Siamoise Spy is a copy from a copy ; and the author has just wrote enough to evince, that he was either not capable of tasting, or at least of imitating a single beauty in his model.

ART. XVIII. *Examen de la Question : S'il y a en des Chrétiens à la Chine avant le septieme Siecle ?*

THIS memoire displays deep erudition upon a subject, which we cannot but consider as of very little importance, though it may appear interesting to those who are curious in ecclesiastical history.

ART. XIX. *Parallèle de Tragiques Grecs et François.* 12mo. Paris.

THE concealed aim of this writer is to raise French tragedy at least upon a level with the dramatic writings of Æschylus, Sophocles, and the tender Euripides. Many attempts of this kind have been made with the same fortune which will probably attend the present performance, though ingenious, that of being consigned to oblivion.

ART. XX. *La Quarta Eloga di Virgilio, Spiegata da Guiseppe Bartoli.* 4to. Rome.

THIS explication of Virgil's fourth eclogue is fraught with all that taste and classical erudition peculiar to Italian writers. Several controverted and obscure passages are elucidated ; but S. Bartoli has urged nothing new upon the principal object of his enquiry ; namely, whether the child whose birth the poet celebrates, was the son of Pollio, named Asinius Gallus, or Drusus the son of Livia, or Marcellus, the son of Octavia. The inquiry has turned out, however, like the researches of the alchymist, who, though disappointed of the philosopher's stone, found something that recompensed his labours.

ART. XXI. *Traité des Deux Imperfections de la Langue Française.* 12mo. Paris.

THE imperfections mentioned by the ingenious author of this little critique are the uncertainty of the French pronunciation, and the impossibility of fixing the pronunciation by the orthography. In the course of his inquiry, the author has

introduced a variety of remarks upon the language, which we would recommend to the perusal of the learned M. Chambaud, before he completes the second volume of his accurate dictionary.

ART. XXII. *Remontrances au Parlement de Paris sur son Arrest rendu le 8 May 1761, contre les Jésuites soit-disants de la Compagnie de Jesus. Ouvrage dans le goût de l'Henriade, avec des Notes instructives & jusqu'à présent ignorées, de la conduite que ces Messieurs ont tenu depuis leur établissement en France jusqu'à aujourd'hui. Par Mr. de Voltaire. On y a joint une Chanson en Veau-deville, sur l'air : des Pendus, par l'Auteur du Latin de Cité.* 8vo. Paris.

AN author of reputation, like Voltaire, is not only exposed to persecution and calumny by the envy of his cotemporaries, but he also runs the risque of forfeiting his character by the imputation of wretched performances which he never saw. For instance, we will bring the present piece, which, tho' tricked out with Voltaire's name in the title page, we will venture to affirm, he was as incapable of writing as Homer would have been of producing gammer Gurton's needle. But the name of Voltaire is also reinforced by that of the wag, who wrote an humorous pamphlet, published last year, consisting of remarks on the Latin inscription composed for the new bridge at Black Friars. The facetious author of that piece is here charged with a kind of doggrel French ballad, which brings up the rear of these charming remonstrances.

It is pity the law has not decreed a severe punishment against those who commit such impudent forgeries. If a man forges your name to a note for five pounds, he is hanged without benefit of clergy; but no notice is taken of him who forges your name to a performance, which may at once ruin all the reputation you have been at so much pains to establish. The production before us is a miserable satire upon the Jesuits, in all probability composed by some Huguenot, in London, or rather by some Huguenot's son; for it abounds with barbarisms, which could hardly drop from the pen of a native Frenchman; perhaps it is the miscarriage of some honest Swiss Protestant, much more commendable for his zeal than remarkable for his genius. With respect to the public, he seems to have been really prophetic in the following line, which we take to be the best in the whole performance:

‘ Vous prendrez mon discours pour une impertinence.’

Monthly CATALOGUE.

Art. 23. *Aviti Epistola ad Perillam, Virginem Scotam: Editoris Ecphrasi et Annotationibus illustrata.*

FROM the classical elegance of this epistle, which is written in the elegiac verse, we should pronounce that it came from the hand of a master. The reader will find it replete with irony, and poignant satire, and the annotations abounding with humour, seasoned by the true *sâl Atticum*. The following elegy, tho' professedly written on a Swedish nobleman, the English reader will at once apply to a certain great statesman of British manufacture.

HIC SITUS EST

SENATUS PRINCEPS, ET REGNI PRÆFECTUS ;

Vir nobilis, splendidus, affabilis, blandus,

At animo non magno, nec magnâ corporis dignitate.

Cujus nomen et laudes tota jamdiu celebrat Academia ;

Quem sacerdotes aulici omnes imprimis observant ;

Quem reverendissimi Præsules, ut Deum colunt.

Qui cibi exquisitissimi perquàm intelligens,

Et convivia sumptuosè apparandi unicus instructor,

Doctissimos Trimalchionis coquos,

Mercede amplissimâ conductos,

In patriam, inque patriæ, scilicet, honorem,

Primus curavit arcessendos.

Qui indifertus, loquax, obscurus,

Disertissimos oratores, et sapientissimos

Non modò vicit omnes,

Sed hos ipsos semper habuit

Sententiæ suæ astipulatores.

Quippe populi captandi, et corrumpendi mirus artifex,

Atque ad conservandam, quam consecutus est, potentiam,

Ut alius nemo, callidus,

Summam Imperii diu tenuit.

Rei tamen publicæ administrandæ,

Perinde atque suæ,

Minimè peritus.

Tria millia talentum ex agris et fortunis suis,

Totidemque fortasse è regio, cui præest, arario

Exhaustit, et dissipavit.

Nèque quemquam hominem probissimum,

Deque republicâ, aut re literariâ optimè meritum,

Liberalitate suâ decoravit, aut adjuvit.

Solus ex omnibus
 Belli et pacis arbiter fuit constitutus:
 At belli legitimè suscipiendi, et persequendi,
 Aut pacis honestè retinendæ, aut firmandæ
 Solus ex omnibus expers et ignarus.

Semper vehementissimè occupatus,
 Ac res permagnas visus agere,
 Omnino nihil agit.
 Semper festinans, properansque,
 Atque ad metam tendere prorsum simulans,
 Nunquam pervenit.

Hæc fortassis, Viator, rides :
 Sta verò, et tristem lege Epilogum ;
 Hujus unius hominis inscitia
 Tantum impressit dedecus,
 Tantum attulit detrimentum reipublicæ,
 Ut omnibus appareat,
 Nisi SUECIÆ Genius, siquis est, sese interponat,
 SUECIAM futuram non esse.

Art. 24. *The British Gauger ; or, Trader and Officer's Instructor, in the Royal Revenue of the Excise and Customs. Part I. Containing the necessary Rules of Vulgar and Decimal Arithmetic, and the whole Art of Practical Gauging, both by Pen and Rule ; illustrated with a great Variety of curious and useful Examples. Part II. An Historical and Succinct Account of all the Laws relating to the Excise, from the first Commencement thereof to the present Time. To which are added, Tables of the Old and New Duties, Drawbacks, &c. on Beer, Ale, Spirits, Soap, Candles, &c. and a large and copious Index. Embellished with six Folio Copper-Plates, adapted to, and explanatory of the whole Work. By Samuel Clark, 8vo. Pr. 5s. Scott.*

Though gauging may appear a mere mechanical art, adapted to the capacity of the drayman as well as the exciseman, and is generally practised as such, it is nevertheless founded, like divers other arts, upon the most curious geometrical principles. Considered speculatively, it is a branch of stereometry which admits of great variety, and furnishes a number of very entertaining useful problems. The capacity of all kinds of liquid measures are considered as if they were solid bodies ; cubical, parallelopipedal, conical, spheroidal, cylindrical, &c. which by the diversity of their forms and sections, afford an extensive field for geometrical speculation. Several great mathematicians have exercised their wits upon determining the scientific principles of gauging, so as to form a general rule

rule for practice. Dr. Wallis, for instance, considers casks and vessels of that form, as frustums of parabolic spindles, less than the frustums of spheroids of the same base and altitude; while Clavius regards them in the light of two truncated cones. Either of these principles admits of variety of mathematical lucubrations, that serve to elucidate more abstracted and general doctrines.

Our author, however, imagining that a scientific knowledge of the subject is not to be expected from those persons usually appointed to this employment, lays aside all the theory, which serves only to confound the ignorant, and deter them from perusing the practical parts of such compositions, endeavours to lay down easy and accurate rules, requiring no previous knowledge of geometry, and little more than common arithmetic, with a competent facility in working questions in vulgar and decimal fractions. In this he has succeeded, as far as we are capable of judging, better than any preceding writer; and our opinion is confirmed by a similar attestation from the general surveyors of the brewery and distillery, prefixed to the volume. His description of the sliding-rule, and explication of its use, is the most explicit and satisfactory we have seen; and we must add, that the summary annexed in historical detail of all the duties of excise, with their several changes from the year 1660, when the excise act was first imposed, will afford singular entertainment and satisfaction, both to the trader and the excise-officer.

Art. 25. *The American Gazetteer. Containing a distinct Account of all the Parts of the New World: their Situation, Climate, Soil, Produce, former and present Condition; Commodities, Manufactures, and Commerce. Together with an accurate Account of the Cities, Towns, Ports, Bays, Rivers, Lakes, Mountains, Passes, and Fortifications. The Whole intended to exhibit the present State of Things in that Part of the Globe, and the Views and Interests of the several Powers who have Possessions in America. Illustrated with proper Maps. In three Volumes. 12mo. Pr. 9s. Millar.*

This compilation cannot fail of proving useful and entertaining to those news-mongers and politicians, who are desirous of acquiring some knowledge of that vast country, for the sake of which we have kept the sword unsheathed for five years past, sacrificed thousands of brave soldiers, and expended millions of treasure. The title sufficiently indicates the contents.

Art. 26. *The Murphiad. 8vo. Pr. 1s. Williams.*

If an obscure scribbler, without the least tincture of wit or genius, may with impunity stigmatize a gentleman's name and family.

family with the most infamous imputations that falshood and rancour ever invented, and usher these shocking slanders to the public view; we should be glad to know how the best man that ever breathed can be sure of maintaining his character. The thing before us is, in point of literary merit, beneath all criticism; in point of candour and veracity, such as ought to intitle the author to a very conspicuous place of public elevation.

Art. 27. *The Schoolmaster's Repository: or, Youth's Moral Precceptor. Containing a select Store of curious Sentences and Maxims, in Prose and Verse. Together with the greatest Variety of Copies in single and double-line Pieces, hitherto published. Designed more particularly for the Use of Schools: Being very proper for forming the Minds of all young Persons to Piety and Virtue, and laying a solid Foundation whereon to build their future Happiness. The Whole interspersed with a great Number of Directions, Counsels, and Cautions, for the prudent Management of Affairs in common Life.* By John Tapner, Schoolmaster, at Boxgrove in Sussex. 8vo. Pr. 3s. Scott.

The subject and intention of this compilation are sufficiently evident from the title. It is not within the province of criticism, to pass judgment on a publication that pretends to nothing more than collecting a parcel of adages in prose and verse, for the purpose of copies for schoolboys. We could wish that Mr. Tapner had culled flowers of a higher flavour, in his excursions through the lawns of Parnassus.

Art. 28. *Some Thoughts upon Deism, with Respect to Happiness both public and private.* 8vo. Pr. 6d. Owen.

We equally revere the sacred doctrines of Christianity, and detest the pernicious principles of Deism, as our author; but we apprehend that he has confounded opinions widely different, and indiscriminately attacked Deism and Atheism. There is nothing in the creed of a deist opposite to the belief of the immortality of the soul, and of a future state; yet, says our writer, 'the law can never hold the deist in fear, because he looks upon death as nothing worse than the extinction of being, and may easily bring himself to that state of mind to despise it.' A little farther acquaintance with the writings of Xenophon and Plato, would have inspired our author with more distinct ideas. We there see the venerable Socrates, a deist, because he preceded the lights of Christianity, reasoning with the clearness and energy of a modern upon the immortality of the soul, and the necessity of a supreme intelligent Being. Nor do we see why a Deist should lose all respect for the solemnity of an oath, as this writer alledges: it is true, it is of little conse-

consequence to him that he swears upon the Holy Evangelists; but still he is sensible, that he calls a God, whom he reveres, to witness the truth of his asseveration. Had our author applied his reasoning to Atheism, all his conclusions would be admitted; and notwithstanding this mistake, we freely subscribe to the good sense and pertinency of the following queries.

‘ Does a Deist look upon the Christian religion as any wise contrary to true and real policy? Does the Christianity of Protestants, which is the genuine religion of the gospel, does this, I say, subject the public to conditions of slavery, or make men too dependent on the crown? Does it tend to the increase of luxury, and to inflame those expences which threaten the ruin of a nation? Does it slacken the sinews of industry, or put a damp upon trade and manufactures? Lastly, Does the church lay such a yoke, exercise such a discipline, and impose such rigours, that an ecclesiastical constitution is altogether intolerable? If none of these complaints lie against the religion of this kingdom, how does any Deist in Britain then think he merits well, by endeavouring to beat down the sacred maxims of his country?’

To conclude, there is some spirit and shrewdness in this little pamphlet.

Art. 29. *An Ode. Occasioned by the Royal Nuptials.* By Mr. Jennings, late of Pembroke-College, Cambridge. fol. Pr, 6d. Cade.

Their majesties will probably be addressed with less elegant compliments by the children of the muses, than this ode of Mr. Jennings. We heartily join with the poet in the following prayer:

‘ O may each heav’nly pow’r dispense
Their best, selectest influence,
To bless th’ auspicious rite; each day,
The rising Fair, new charms display;
While George, bright sun of patriot flame!
Gilding the world, a deathless name!
“ Shall raise religion’s drooping cause,
In true direction guide the laws,
Bid commerce, bold adventurer, go,
Where waves are roll’d, or winds can blow.
While liberty, our genius, roves
Each woodland wild, thro’ all the groves,
With mercy just, in justice kind,
The monarch o’er the willing mind,
Each night a nation’s pray’rs his eyes shall close,
And weary heaven to bless his sweet repose!’

Art.

Art. 30. *A Spousal Hymn, or, an Address to his Majesty on his Marriage.* By James Scott, M. A. Fellow of Trinity College, Cambridge. 4to. Pr. 1s. Doddsley.

We lately bestowed on some Odes published by Mr. Scott, what we believe to be a competent portion of applause; nevertheless, we can perceive, from the indignation expressed in his preface against critics, that he is not quite satisfied with our decree: possibly because we insinuated that his strength was unequal to the weight of lyric poetry. This petulance we can excuse in a young graduate big with his own importance, the admiration perhaps of a little circle of pupils, and a novice to the rubs which every candidate for literary fame must encounter. We must, however, beg leave to ask Mr. Scott, Why he thinks the loyalty of the critics is all farce and affectation? Did they ever sully their congratulations with a hint so selfish as,

‘ Ay me so great, so bold a flight
Beseems not shepherd-swain, in lowly mead
Far from *Preferment’s* giddy height
Condemn’d alas! an *hireling* flock to feed!
Yet will I sing how thy *discerning* eye
The boisterous sea of life surveys,
Where toiling fore the *sons of Merit* lie,
Till call’d by thee their weary heads they raise:
What minute drop, but cherish’d by thy care
A costly pearl becomes of matchless beauty rare.’

Yet far be it from us to suffer resentment to warp our integrity, or deny the praises that are due to merit. The Spousal Hymn is fraught with strokes of true poetic genius, though we think it wanting in that solemn rapture, which is the soul of this kind of writing. The poet’s invocation to his muse is extremely beautiful.

‘ As when diffus’d in solemn trance
Her dear delight the Latmian shepherd lay,
Pond Cynthia came with lightning-glance,
And o’er his bosom stream’d her virgin ray:
So come, O gentle Muse, if e’er aright
I pay’d my vows, if e’er implor’d
One scanty beam of thy celestial light;
Proof to the muckworm miser’s golden hoard,
Nor envious of the statesman’s fair renown,
The warrior’s deathbought wreath, and monarch’s thorny
crown.

‘ Come, Guardian of my natal hour,
That bad’st me chuse the still sequester’d grove,
The pathless mead, and woodbine bow’r,
Where placid Gares, and pensive Pleasures rove;

Where oft by moon-light's silent, solemn glade,
Pale Passion musing loves to stray,
And hand in hand, by melancholy led,
In thoughtful loneliness wear herself away;
O come, in all thy radiant charms confest,
And fire with glowing zeal my fond, devoted breast!

The following compliment is truly Parnassian.

' Prophetic wish!—See Discord flies,
With all her rebel rout, her hell-born train!
See faction falls, and party dies,
They die fell serpents, in his dawning reign:
Thus sure preface of many a glorious deed,
Blest Omen of immortal fame,
The Son of Jove, when near his infant head
Devouring snakes in pois'nous volumes came,
Graspt in his brawny arms the scaly foes,
Smil'd on the danger past, and sunk to soft repose.'

There is an obscurity in this allusion, owing wholly to the mode of expression.

' Like *Phæbe*, when by *Taurus* hoar
Enamour'd *Alpheus* strove with eager arms
To grasp the Fair:—

Though what follows is exceedingly poetical,

' ———Ah fond, and hapless boy!
Ah cruel wayward Dame!——in vain
He breath'd his amorous soul, for all too coy
Swift as the roe she sought the distant plain;
Left him to pour in tears his plaintive theme,
Till, changed by love and grief, he melted to a stream.'

Upon the whole, Mr. Scott will do well to be careful of the baneful effects of rising vanity on real merit.

Art. 31. *Heaven: A Vision.* By Mr. Scott, Fellow of Trinity-College, Cambridge. 4to. Pr. 1s. Sandby.

Prefixed to this publication is a clause from Mr. Seaton's will, by which he assigns a reward to the master of arts, who shall write the most approved poem on the attributes of the Supreme Being; on death, judgment, heaven, hell; the merits of the performance to be determined by the vice-chancellor of the university of Cambridge, the master of Clare-Hall, and the Greek professor for the time being. Such donations must necessarily produce happy effects, by drawing forth genius to a more vigorous exertion, and exciting emulation among all those members of the society who are animated with the smallest spark of ambition. Accordingly we find, that Mr. Seaton's

reward hath already given birth to two or three exquisite pieces which reflect credit on the university. The poem now under inspection, is a proof of the utility of the donation, and the influence of rewards on talent. Though unequal, it is embellished with lines worthy of the descriptive Maſon, or the sweetly plaintive Gray.

There is ſomething inimitably poetical in the fancy of
 ‘ Sad troublous thoughts brushing the dews of balmy ſleep
 away :——
 and in that other ——

‘ —— hoary ocean ſmil’d
 Chear’d with the pleaſing ſight ; and from his breaſt,
 Sent his ſweet children, breezes freſh and mild.’

To theſe we may add ſuppliant Daphne’s ſpreading her branching arms :

‘ Still trembling, leſt the ſun’s prolific beam,
 Too fiercely wanton, blaſt her virgin charms.’

with a variety of other lines, which evince that the author is poſſeſſed of a fine imagination.

In a viſion he is waſted to a diſtant clime, whence he beheld this world, ‘ *like the faint glimmering of a diſtant ſtar.*’ From this ſituation he views the paradise promiſed by Mahomet to his followers, which he thus deſcribes :

‘ Eaſtward to this methought a diff’rent ſcene,
 Of equal beauty, charm’d my raptur’d ſight :
 Wide ſpacious lawns with ſwelling hills between,
 And groves of bliſs, and gardens of delight.
 There lotes, and palms their copious branches twine,
 And over-arching form delicious bow’rs ;
 There gush nectareous rills of dulcet wine,
 And honey’d ſtreams revolve their milky ſtores ;
 Freſh-bleeding myrrh, and caſſia ſhed perfume,
 Ananas ſwell with ſweets, and wild pomegranates bloom.

 Faſt by a fount, whoſe *ſpicy waters* glide
 In am’rous mazes, on the velvet ground
 With bluſhing flow’rs all goodly beauty’d,
 A ſmiling troop of virgins dance around ;
 Fairer than Delia’s ſilver-buſkin’d train,
 When erſt, Ladona, by thy lili’d banks,
 Or cool Eurota’s laurel-fringed plain,
 To breathing lutes they tript in ſeemly ranks ;
 And fairer, Cyprus, than thy wanton quire,
 That melt the ſoul to love, and kindle fierce deſire.

Their

Their eyes, like pearls within the shells conceal'd,
 Beauteous and black; their lips with rubies vye;
 On their fair cheeks, with white and red anneal'd,
 What thousand dimpling smiles in ambush lie!
 See, see they point to yon embow'ring shade,
 Where cool gales fan their odoriferous wings,
 And Flora's freshest, softest couch is spread;
 The whiles some one this lovely ditty sings!
 Thro' all my veins what thrilling transport flew
 To hear the nectar'd words, dropping like honey'd dew?

"Haste, gentle youth, for lo, the way is plain!
 "Haste, gentle youth, and hear the Prophet's call!
 "These are the joys that true believers gain,
 "Immortal joys, that never know to pall.
 "Come then, ah come thy weary limbs recline
 "On silken beds of roses sweetly strow'd,
 "Where to thy touch compliant bows the vine,
 "All faint, and lab'ring with the luscious load;
 "Where nymphs of paradise their charms reveal,
 "And with their am'rous spoils thy greedy eyes regale!"

Upon the whole—although gleams of poetical genius frequently flash upon the imagination, the piece is destitute of that enthusiasm, and picturesque wildness, which ought peculiarly to distinguish a vision.

Art. 32. *Verses on the Coronation of their late Majesties King George II. and Queen Caroline, October 11, 1727. Spoken by the Scholars of Westminster School, (some of them Now the Ornaments of the Nation) on January 15, following, being the Day of the Inauguration of Queen Elizabeth, their Foundress. With a Translation of all the Latin Copies. The Whole placed in the Order of the Transactions of that important Day. Adorned with the Coronation Medals of the Royal Pair, and a Bust of our present King. To which is subjoined, The Ceremonial of the august Procession, very proper to be compared with the approaching one; and a Catalogue of the Coronation Medals of the Kings and Queens of England.* 8vo. Pr. 2s. Doddsley.

Many of these verses are admirably turned; but they chiefly consist, like almost all the other modern Latin poetry of our universities and schools, of parodied hemistichs, and a tissue of broken phrases, pilfered from the classics. We may venture to pronounce, from experience, that the ceremonial of the coronation annexed, is as explicit as any account of that procession which has fallen into our hands.

Art.

- Art. 33. *The Motto, or, An Inscription for his Majesty's Wedding-Ring; a Poem: Humbly addressed to the King.* 4to. Pr. 1s. Pottinger.

We reckon this among the worst of the infinity of bad poems, written to celebrate the late joyful occasion, and compliment his majesty, on his accession, government, and nuptials.

- Art. 34. *The entire Ceremonies of the Coronation of his Majesty King Charles II. and of her Majesty Queen Mary, Consort to James II. as published by the learned Heralds Ashmole and Sandford; with the Prayers at full Length.* 4to. Pr. 2s. Owen.

However trite the subject of this performance may now appear to those whose curiosity has been fully gratified with a sight of the late august exhibition, we may venture to pronounce it one of the most satisfactory accounts hitherto published of the coronation. The author writes more learnedly than any of his associates.

- Art. 35. *A Poetical Epistle to ———, M. A. Student of Christ-Church.* By Mr. Woodhull. 4to. Pr. 1s. Payne.

From some petulant efforts made by this angry bard, to retaliate upon the Critical Reviewers, we can easily perceive that he has smarted under the rod of correction. We shall, however, dismiss this poetical bantling, with honestly confessing that it is less deformed than we expected to see a production begot by conceit upon ignorance.

- Art. 36. *The Humorous Quarrel: or, The Battle of the Grey-beards. A Farce. As it is acted at Mr. Davis's Theatrical Booth on the Bowling-Green, during the Time of Southwark Fair.* 8vo. Pr. 1s. Pottinger.

The farce is well enough calculated for the entertainment of the audience before which it was exhibited. It is just as devoid of every characteristic of true comedy as can well be imagined; and we think the author ought to have called it Punch's Mouth Open, in imitation of our late summer entertainment, entitled Harlequin's Mouth Opened. Certain we are, that the characters scarce appear more natural than the *Dramatis Personæ* of a puppet-show.

Mr. Owen Cambridge has published an additional sheet of the Operations on the Coast of Coromandel, which reflects honour on the military talents of the spirited colonel Coote, and deduces the History of India to the year 1761.